

15c Per Copy  
\$6 Per Year

# the <sup>NATIONAL</sup> Jewish Post

Published  
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, October 21, 1955

A NATIONAL NEWSPAPER

Registered as Second-Class Matter  
Post Office, Indianapolis, Indiana.

VOLUME XI—No. 8

## KNESSET DEBATES WAYS TO MEET MIDDLE EAST CRISIS

### LIBERAL JUDAISM ACADEMY LEAVES ROOM FOR MERGER

By ALAN KOHN

Jewish Post Correspondent

NEW YORK (JP)—Supporters of the Academy for Liberal Judaism, founded to train rabbis for the Reform rabbinate in New York city, have announced an imposing faculty for the coming year, but left the door open for merger with the Jewish Institute of Religion, in case it should be re-established as a complete rabbinical school to ordain Reform rabbis in New York.

Comments from various sources indicated that a compromise was still possible.

Sources close to the Union of American Hebrew Congregations (Reform) indicated that they had heard unofficially that



NEWMAN

the academy's only desire was to provide ordination for Reform rabbis in New York city and that it would suspend operations if the Jewish Institute of Religion was re-established as a complete rabbinical school.

Rabbi Louis I. Newman of Temple Rodeph Sholem, New York, the academy's founder and director, told The Post:

"THE ACADEMY has been established for its own sake as an institution for Jewish religious learning and service. New fields of rabbinic recruitment are being surveyed and hitherto neglected fields will be developed. If facilities are provided for a full course of training for the liberal rabbinate with ordination in New York city on behalf of those who choose to study and work in New York city, there must be 'iron clad' guarantees

that such provisions will not again be removed or minimized.

JACOB MANHEIMER, chairman of the Academy executive committee, and Ira Frank, vice-chairman, offered similar statements. Manheimer, a former president of Rodeph Sholem, told The Post: "We are not intransigent. We will listen to any reasonable proposition."

Frank, current president of New York's Free synagog, speaking for himself, said: "Whenever the HUC-JIR is prepared to re-establish the JIR in its entirety with full faculty, complete courses, and ordination, the academy will be willing and eager to merge its resources with the HUC-JIR."

FUNDS FOR THE academy have been raised by private donation, although it is expected that a finance committee will be formed to aid the project. Frank told The Post that no synagog funds from his temple would be used to support the academy, but Manheimer said that he personally felt it was conceivable that Rodeph Sholem might offer support through its charitable and educational fund. In the past the fund has given donations to Brandeis university, Dropsie college, and the HUC-JIR.

All concerned assured The Post that the Academy would in no way take away funds intended for the HUC-JIR and that there was no intention to harm the HUC in any way.

### 4 U. S. Senators Contribute To Egypt's Arms Fund

NEW YORK (JP)—Four U.S. senators in Cairo, who earlier this week dropped donations into a collection box for Egypt's public subscription for the purchase of arms from Czechoslovakia, said they regretted the contribution and explained they thought it was a charity.

The senators, in Cairo on an official visit as members of the Senate appropriations committee studying the use of American aid in the Middle East, were Leverett Saltonstall (R-Mass.), Harley M. Kilgore (D-W.Va.), John L. McClellan (D-Ark.), John C. Stennis (D-Miss.).

They met Premier Abdel Nasser and discussed Egyptian problems. As the senators left the premier's office, a man in the corridor thrust a box at them and asked for contributions. They complied.

### 'Jim Crow' Rears Head In Israel

TEL AVIV (JP) — Racial discrimination of the type found in Jim Crow South has appeared in Ashkelon, a new southern Israel town built by South African Jewry, the daily Mishmar reported recently.

The owner of a restaurant in Ashkelon has refused to sell drinks or ice cream to an Oriental Jew, saying that "we sell to Europeans only," said the report. The paper requested an investigation.

### Employees Strike Against New York Jewish Federation

NEW YORK (JP) — Federation of Jewish Philanthropy employees picketed the federation building Monday in what was alleged to be a demonstration against "getting no place" in demands for "higher wages and better working conditions."

The employees, represented by CIO local 1707, picketed the premises for 4 hours. Determined to force a decision, the union announced that a strike vote would be taken this week. Meanwhile, union members would return to their jobs.

Local 1707 represents employees in seven federation case work agencies. These are: the Jewish Board of Guardians, Jewish Child Care, Jewish Community Service of Long Island, Jewish Family Service, Jewish Youth Service of Brooklyn, The Altro Health Association and the Louise Waterman Wise Adoption Service.

### Coalition May Disband Without Taking Office

JERUSALEM (JP)—With its new government still not at the helm due to an attack of vertigo suffered last week by Premier-designate David Ben-Gurion, Israel's Knesset this week pondered three courses open to it to meet the Near East crisis brought on by the sale of Czech arms to Egypt.

The most violent course, that

of "preventive war," has extremely vocal supporters who are bolstered by the results of the July election which showed a gain for the nationalist right wing. Whether American and British warnings would dampen the ardor of these people is a

question, but they appear to be too much in the minority to enforce their idea.

Supporters of a rapprochement with the Communist bloc, with a view to emulating Egypt's purchase of arms from the Czechs, also appear to be in the minority. Most Knesset members fear this would alienate essential support in the United States and they also have a distaste for dealing with the Iron Curtain countries.

THE MOST LIKELY course is that of increasing pressure for a security guarantee from the U.S. plus more and heavier arms. This is believed to be the policy of Ben-Gurion and the Mapai party although fears have been expressed that the Premier-designate may push for a more violent course, perhaps even that of "preventive war."

Ben-Gurion's new government may be split by dissension over which of these courses is to be adopted before it even takes office. If this occurs, Israel would be faced with a first-class parliamentary crisis which might defy solution for some time.

Additional impetus to the rap-

id decline of Middle Eastern peace prospects was given this week by a New York Post story which reported that Egyptian Premier Gamal Abdel Nasser told an interviewer his country has a mission to fight not only Israel but also world Jewry. This statement, whether true or not, will be used as additional fuel by the advocates of preventive war.

PREMIER NASSER, according to the New York Post, said the Arabs thought that the U.S. was under the guidance and domination of strong Zionist organizations and that this was an obstacle between the Arabs and the U.S. The interviewer reported that Nasser said any talk of peace was idle because, "You don't know how much hatred is directed against Israel."

Concern was also being voiced this week over the future of the Jordan River plan. The U.S. and Britain reportedly were urging Israel not to go ahead with plans to divert the river's water to their territory even if the Arab nations reject the plan for joint development.

Eric Johnston, President Eisenhower's envoy to the Middle East, said in Rome he felt not the slightest doubt that both sides now consider the joint development plan as the "only logical and equitable approach to the problem of developing a river system."

Under the proposed Jordan River plan, Israel, Lebanon, Syria and Jordan are to divide the waters of the 200-mile-long stream.

### CONNECTICUT SYNAGOG HIT AGAIN BY FLOOD WATERS

WINSTED, Conn. (JP)—Beth Israel synagog, which was severely damaged in the floods coming in the wake of Hurricane Diane several weeks ago, was again inundated by rampaging waters this past week.

The second deluge came just as work to repair the structure, delayed pending the raising of funds, was about to begin. Rabbi Siegal, spiritual leader of the congregation, said he hoped the congregation would be able to raise the money necessary for repairs through an appeal similar to the one appearing in the Sept. 23 issue of The Post.

The rabbi said that the congregation has received close to \$1,500 as a result of the appeal. He said that particularly heartwarming were checks of \$50 each received from the Litchfield County Ministers association as well as the First and Second Congregational Churches of Winsted, although their own structures were hard hit by the flood.

Several Jewish families also suffered severe losses from the flood. Meyer Rosansky, presi-

dent of Beth Israel, saw several weeks of repair work on his home, damaged in the first flood, completely wiped out in the second deluge. Morris Dolinsky, a member of the congregation, who recently repaired and reopened his gas station in Winsted, saw it destroyed for the second time.

At Norwalk, Conn., Rabbi Samuel Schwartz, officiating at his son David's bar mitzva at Temple Beth El, saw the chief of police and the city's mayor, both guests at the ceremony, leave hurriedly after a telephone call notifying them of the seriousness of the situation as rising flood waters reached the danger point. The synagog was not damaged.

### ADL APPOINTS DIRECTOR FOR ITS INDIANA REGION

By BEN ALTSHULER

Jewish Post Chief City Editor

INDIANAPOLIS (JP)—B'nai B'rith's Anti-Defamation League, which withdrew its annual subsidy to the Indiana Jewish Community Relations Council at the end of 1954, has appointed a director for its Indiana region.

He is Robert Gordon, assistant director of ADL's Wisconsin-Upper Midwest regional office since March 5, 1951. Gordon is now on a field trip, visiting Hoosier communities before he starts work.

ADL and the American Jewish Committee, which had allocated the state JCRC \$12,800 annually, announced late last year that abandonment of the grant was part of their national policy. It was generally regarded as an economy move.

The subventions were the major part of Indiana JCRC's 1954 budget of \$19,332 and its "se-

verely retrenched" 1955 schedule of \$15,000.

BOTH STATE JCRC executive director Louis Greenberg and city director Maurice Mezoff resigned their posts last January. Greenberg is now a member of the staff of B'nai B'rith's Milwaukee office, and Mezoff is associated with an Indianapolis gift advertising firm.

One man, Albert Chernin, assumed the executive directorship of a joint city-and-state JCRC office on June 1, 1955.



## ... with organizations

● **Gathering** . . . A record turnout of 3,500 delegates and guests are expected to attend the 41st annual convention of Hadassah, the women's Zionist Organization of America Oct. 30-Nov. 2, in Chicago. Representing the organization's 300,000 members throughout the U.S., Puerto Rico and Alaska, the delegates will discuss Hadassah's medical, hospital and social welfare programs in Israel, as well as the organization's efforts to bring out as quickly as possible the maximum number of Jewish children from North Africa through Youth Aliya. Abba Eban, Israel's ambassador to the U.S., Rep. Brooks Hays (D-Ark), Mrs. Eleanor Roosevelt and Gen. Carlos P. Romulo, Philippine delegate in the United Nations will be among the speakers.

● **Membership** . . . Registered membership in the B'nai B'rith Youth Organization spiraled to an all-time high of 30,616 for the year ending Aug. 31. The new registration figures represent a net increase of 2,541 members over last year. During the past four years the youth-serving agency has shown a membership gain of one-third.

● **Convention** . . . Abba Eban, Israeli ambassador to the United States, and Dr. Joseph J. Schwartz, vice-president of the Israel Bond organization, will keynote the forthcoming 30th annual national convention of the Mizrahi Women's Organiza-

tion. The convention will review three decades of Mizrahi women's activities in behalf of Israel's newcomers and youth, and formulate long-range plans for future efforts in Youth Aliyah, social service, vocational education and child-restoration work.

● **Tour** . . . The B'nai B'rith Israel Committee is sponsoring a 13-day tour to Israel for B'nai B'rith men and women beginning Dec. 27. The Israel tour is one of a series of projects arranged by a newly-appointed subcommittee of B'nai B'rith-Israel Committee to encourage travel to Israel.

● **Conclave** . . . The 500 delegates representing more than 500 chapters in the United States and Canada will convene for the 14th biennial national convention of Pioneer Women, the Women's Labor Zionist Organization of America, Oct. 23-26, in Toronto, Ont. The gathering will mark the organization's 30th year.

● **Cash** . . . The United Jewish Appeal has topped its \$10 million cash goal, set seven weeks ago to aid Jews in French Morocco move to Israel, by more than \$330,000. The checks for the sum were presented last week to the UJA by leaders of community campaigns all over the U.S. at a farewell meeting for a 60-member UJA Overseas Study Mission which will survey priority Jewish immigration, settlement, welfare and rehabilitation needs in Western Europe, Israel and North Africa.



## A 'First' by Brandeis Oct. 30

Brandeis university will mark a "first" in the educational world Oct. 30 when these three chapels, Protestant, Catholic and Jewish, will

be dedicated on the Waltham, Mass., campus. No other university has individual chapels for these three faiths.

## NONE CAN PREDICT

## SHEKEL'S USE TO DETERMINE VOTERS FOR ZIONIST CONGRESS UNCERTAIN

NEW YORK (JP)—No one associated with the current Zionist shekel campaign can predict whether or not it will be used as a vote for the 1956 World Zionist congress, as was originally intended.

Since 1897, the shekel has served as a token of identification in the World Zionist organization, as well as an instrument for voting for the biennial congress, the WZO's executive body.

**THERE IS** little likelihood, however, informed sources told The Post, that there would be an election for delegates to the congress scheduled to take place in Jerusalem in July. It is more probable, the sources said, that the same election substitute used in 1950 would be employed.

In 1950, the U.S. affiliates of the World Zionist organization made a "deal" among themselves whereby each party was allowed the same number of delegates it had sent to the 1946 congress.

**THE ZIONIST PARTIES** involved on the American scene are Ahdut Ha'avoda, Hadassah, Hapoel Hamizrachi, Hashomer Hatzair, Mizrahi, Poale Zion, United Revisionists, and Zionist Organization of America.

Although, according to the shekel board, a temporary body jointly set up by the American Zionist parties, the issues to be taken up by the 24th World Zionist congress "can best be answered in the best Zionist tradition—through democratically elected representatives to this, the highest policy-making body in World Zionism," indications are that the election will remain an ideal.

Three recent developments contribute to the belief that a "deal" will again be used.

**IN ELECTION** results in Israel, the extreme left and the extreme right have gained strength. There has been general decline in Zionist party membership in this country. And the Zionist Actions committee this August reversed its last year's decision that a shekel in every country which holds elections and in which there is at least a 25 per cent vote would count double, as is the case with every shekel held by an Israeli.

The first two reasons actually represent a case of the small parties versus those numerically stronger. The weaker groups, such as Hashomer Hatzair and the Revisionists, counterparts of the parties recently strengthened in Israel, are basking in the reflected glory, claiming increases in their own membership. Exaggerating their numbers, sources close to the shekel drive declared, put these small parties in a better bargaining position in cases of a "deal."

**AS FOR THE** large parties, such as Hadassah, the spokesman continued, these had nothing to gain from an election, since the number of their delegates is practically assured. Furthermore, Hadassah steers away from Zionist-conscious publicity and involvement in ideology for



## Congratulations From Britain

Member of Parliament Barnett Janner, president of the British board of deputies (left) extends British Jewry's congratulations to Philip M. Klutznick, world president of B'nai B'rith (right) on his organization's 112th anniversary. B'nai B'rith was founded in New York on Oct. 13, 1843. Both men are co-chairmen of the Co-ordinating Board of Jewish Organizations, which has consultative status with the United Nations economic and social council.

its mass membership, both of which would have to be election prerequisites.

Hapoel Hamizrachi, the Zionist Organization of America, and the Poale Zion, on the other hand, claim they would welcome an election, for democracy, and because they could "show our strength publicly." Privately, organization spokesmen feel, however, that election stands little chance.

A major part of the shekel campaign is the sale of shkolim by party members, except for Hadassah, to non-affiliated individuals. Most of these individuals then indicate a party preference during election time.

**IN PAST ELECTIONS**, polling stations were set up in every Jewish community, results tallied mechanically, and a delegate sent to the World Zionist congress for every 700 voters. All over the world, the shkolim thus netted 400 world representatives to the 1946 congress, 120 from the United States. The shekel fee—\$1 in this country—is usually included in the party membership dues.

The levy of the shekel, an ancient coin among Israelites, goes back to the times of Moses, when it was imposed on every Jew over 20 to help build the tabernacle.

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

## U. S. 'Foolhardy' In Middle East, Editor Charges

LOS ANGELES (JP) — The United States was described as "foolhardy" in its handling of the Near East situation by Spencer D. Irwin, associate editor of the Cleveland Plain Dealer.

He spoke before 800 diners at a Hadassah-sponsored event.

Said Irwin, "To put it kindly, our country has been foolhardy in its entire handling of the Near East problems and if we don't respond soon to Israel's request for a security pact Great Britain probably will take over the matter."

"Great Britain," he said, "is anxious to establish her position of power in the Middle East anyway and regain lost prestige. The U.S. has left itself open to blackmail on the part of the Arab countries. We must accept the fact that Israel is here to stay."

## Israeli 'Frisco' Being Planned

SAN FRANCISCO (JP) — A project to establish a settlement in Israel named "City of San Francisco" was revealed here at a Jewish National Fund Council dinner and reception.

Guests of honor were Rep. Emanuel Celler (D-N.Y.) and Mendel N. Fisher, the fund's national executive secretary.

## Miriam

LOVELY South African Jewish lass who seeks meaning for her life in a kibbutz in Israel and falls in love with . . .

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## Yael

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Read the fascinating story of these life-like characters as told in

# "SPRING of LIFE"

by ORAH REEB

IN THIS WEEK'S ISSUE

The NATIONAL JEWISH POST



# Government, Scrip Companies Locked In Bitter Struggle

By LEO HEIMAN

Jewish Post Correspondent

HAIFA (JP)—The Israel government and the scrip companies are now locked in a bitter struggle in which the scrip companies' very existence is at stake.

Several years ago, when there was little food in the country and people were writing to their relatives in the United States to send them food parcels instead of money orders, the Israel government brought out the scrip company plan. A group of wealthy American Jews then invested several million dollars, set up the companies, and received the exclusive right to import luxury foodstuffs, and some staple foods, in exchange for dollars paid by people in the United States.

As time went on and it became possible to buy anything in Israel, if one had the money, the scrip situation changed, too.

OF ALL THE scrip sent, only 12 per cent went to bona fide individuals with relatives and friends in the United States. The rest, about 3 million pounds a month, went to blackmarketeers, speculators, loan sharks, and politicians.

At the present time, it is cheaper to buy food with pounds than with dollars, and scrip always means a loss. If an American sends a \$10 check, for instance, the Israeli gets 18 pounds for it at the official exchange rate. On the black market, it is worth 24 pounds.

If, however, the American sends a \$10 scrip, the Israeli only gets 15 pounds worth of food or, if he sells it to speculators, 16 pounds in cash.

FOR THE RACKETEERS, the situation is different.

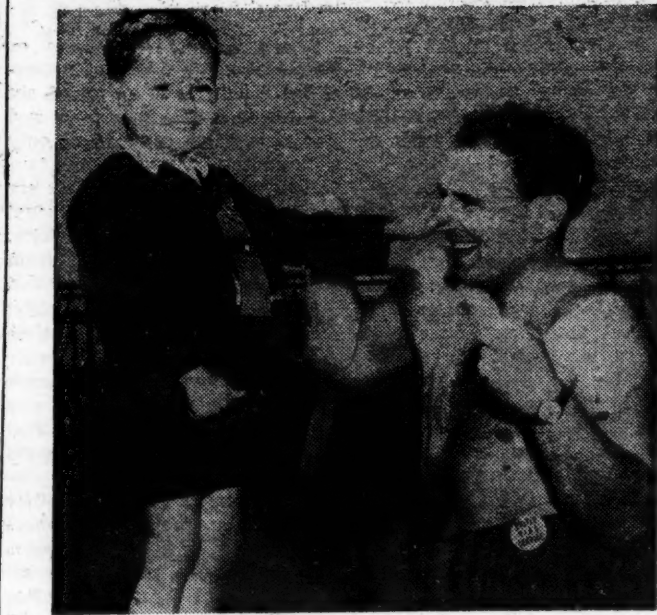
Their \$10,000 worth of scrip, for example, is worth more than 20,000 pounds in coffee or sugar speculation, just to name two items.

Among those handling scrip are four political parties, Hamizrahi, Hapoel Hamizrahi, Agudat Yisrael, and Poalei Agudat Yisrael. They, like yeshivas, the largest users of scrip, transfer large amounts of money from the United States to Israel in scrip. They thus don't have to declare the grants as income in their income tax returns or keep records of the amounts received.

Yeshivas, especially, receive their scrip, sell it to private speculators, and make no records.

THAT THERE IS a connection between scrip and the black market was clearly indicated when the scrip companies' licenses were temporarily cancelled, as a trial measure, recently. The price of black market dollars then dropped to 2.2 pounds (as compared with 1.8 pounds officially) and when the licenses were restored rose again to 2.4 pounds.

Three months ago, a new



You're Not the Champ Here, See!

Abraham Rosenberg, 25, amateur boxer of Hesse, Germany, who recently defeated the heavyweight champion of Yugoslavia, has his nose tweaked by immigrant Karl Czpri, 3, who arrived on the same ship. Both were brought to the United States under the provisions of the Refugee Relief act with the assistance of United HIAS Service. Rosenberg will be reunited with his father, Szana Rosenberg of Philadelphia, whom he had not seen for five years.

plan was inaugurated. Hamashbir Hamerkazi, a new company, was formed by Histadrut as a front for the government, and started to bring in its own coffee, meat, sugar, and other food. It then sold the items at various prices. A tin of Nescafe, for instance, sold for 2 pounds in the stores, 1.8 pounds at street stands, and 2.5 pounds if bought with scrip.

SIXTY PER CENT of the stock in the new company is owned by Histadrut and 40 per cent by private Israeli interests with connections abroad. After three months of operation, it has turned over nine million pounds of goods and made a profit of 1.5 million pounds. It buys abroad with dollars, sterling, francs and other money from the Israel treasury and pays back the treasury at twice the official rate, that is 3.6 pounds per dollar. It thus helps con-

sumers, government, and investors.

Other scrip companies are fighting the new plan, and new threats of license cancellation, in the courts and with lower prices. Their past actions gain them little support, however.

According to present indications, the commercial scrip companies will continue in business, but will handle only 15 to 20 per cent of scrip imports. Some government circles consider them necessary in order to keep a check on the government company and keep it from being an officious monopoly. They also feel that the companies' reduced scope will keep down racketeering.

## NEW TV SHOW TO PORTRAY INCIDENT IN RABBI'S LIFE

By BEN GALLOP

Jewish Post Correspondent

NEW YORK (JP)—A dramatic incident in the rabbinical career of Rabbi William F. Rosenblum, former president of the Synagogue Council of America, will be portrayed on the third show this Friday (Oct. 21) of the new "Crossroads" program over the ABC television network.

Luther Adler, noted character actor, will portray Rabbi Rosenblum, who created the half-hour program, believed to be the first under commercial sponsorship dealing with unusual examples of service by clergymen of all faiths.

"Crossroads" is sponsored by Chevrolet and handled by Campbell-Ewald, a major advertising agency. The opening show, with Paul Kelly portraying a Catholic priest, was telecast over about 130 stations according to an ABC-TV spokesman. The total represented more than half of the network's affiliates.

THE NETWORK spokesman said that the order on the program was for a full year, indicating that the show will be telecast during the summer months, an unusual procedure for a commercially sponsored show. The spokesman had no information on reactions to the first show.

The idea for such a program occurred to Rabbi Rosenblum more than three years ago and he prepared some program outlines. He said the idea occurred to him as a result of the popularity of programs about the activities of FBI and Treasury agents.

The goal of the program, as it was developed by Rabbi Rosenblum, was to dramatize the idea of how American clergymen enter into the lives of people in difficulty. He said some of the future programs will deal with relations between clergymen and their congregations, though in no case will there be any effort to put across any doctrinal message.

HE SAID NO "rotation plan" had been developed in determining whether and in what order ministers, priests and rabbis would be featured on the program. The overall goal of the program, rather than the religion of the clergyman, will determine that aspect of the program, he said.

The format of the program calls for professional actors to portray the clergyman, who in each case is identified. While each program is based on a true

incident, changes have been made in the story to protect the persons involved and names are fictional.

Rabbi Rosenblum regrets that the show is being telecast on Friday nights but explained he had nothing to do with the time selection. He noted also that the film for each program is made during the week.

CREDITS ON the show indicate that the program is prepared with the help of a board of advisers, consisting of Father George B. Ford of New York city, Captain Maurice Witherpoon and Rabbi Rosenblum, who is spiritual leader of Temple Israel in New York city. Rabbi Rosenblum is identified in the credits as former president of the Synagogue Council of America.

Rabbi Rosenblum said he and the other two advisers are responsible for selection of stories. Actual writing is done by professional writers but the three religious advisers approve the scripts.

## Israel to Add 21 Cargo Ships

JERUSALEM (JP) — Israel's growing merchant marine will receive another considerable boost in the next two years when German shipyards complete the construction of 21 ships to be supplied as reparations goods.

The 21 German-built ships, valued at approximately \$41.5 million, will give the Israeli merchant marine a total of 38 seagoing vessels. Six of the ships will be ready by the end of the year, five already have been completed and are in service.

THE POST is used for current events in hundreds of religious schools throughout the U. S.

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### Jewish Masonic Units Disbanded In Egypt

JERUSALEM (JP)—A report from Cairo says that the Grand Masonic Lodge for Egypt and the Arab nations has decided to disband all local Jewish lodges.

The Grand Lodge said it was taking the action "in conformity" with Arab aspirations. It condemned "Zionism, imperialism and their agents."

### France Denies Selling Mystere Jets to Israel

PARIS — France has denied selling any of its up-to-date jet fighter planes, the Mystere class, to Israel.

The denial was contained in a communique released last week by the Foreign Ministry. The "Ministry feels it necessary to reaffirm in most categorical fashion that no airplane of the type known as Mystere has ever been delivered by France to Israel."

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## INSTALLMENT I

MIRIAM LAY down. She did not attempt to think, or to sort out the bewildering impressions of the past few days. There had been restrained farewells from home, from people she loved and whom she might not see again, and who could not possibly understand why she was leaving.

How could they, when she did not understand it herself, but only knew that she had to escape from everything her sheltered life had stood for; that she had to escape or be something she did not want to be.

How could she have explained it to them, when she had not understood why, and when, after searching and waiting so long and so anxiously she had quite suddenly known that the time had come to act, and that she must leave now or forfeit her chance—what chance? She had no special gifts, no outstanding strength nor brain, and as for coming here, as for making that long journey from life in South Africa to life in a communal pioneer settlement in Palestine—well it was simple to say that, one, being Jewish, the obvious country to choose for living in was Palestine, two, being in an "equality of human beings" frame of mind, the obvious place to go in Palestine was a communal settlement, and three, being young and desirous of change and adventure, the obvious thing to do was to move and to find rational reasons for doing so.

ELSE, INSTEAD of listening to the young man, Chaim, who had come from this kibbutz and was recuperating from a serious illness at his relations' home in South Africa, and who gave enthusiastic and homesick lunch-hour lectures at the university about "The role of the kibbutz in the development of Palestine" and about his kibbutz in particular, she might have found herself in the Communist party, or becoming a missionary, or teaching the blind—and it wouldn't have been for love of humanity, that much was certain.

If, what she needed, was psychoanalytic treatment to make clear to her what she was doing and why she was doing it, as her fellow students had told her—it would make precious little difference in the long run, the fact was that during the goodbyes and the long airtrip and the final stages of her journey she had not faltered, and that now, in the little wooden room and after she had seen the settlement, there was still no doubt in her mind.

True, she felt no triumph, no fulfillment of any kind, only a void. She had arrived, wherever and whatever that was, and now she must wait. Sooner or later there would be the awakening.

THE THOUGHTS took shape and dissolved between and over the images in her mind. She lay, half-doing, feeling as if

## SPRING OF LIFE

by Orah Reeb

her body were still being carried through space. Surely these were strange thoughts for one who had just arrived, for one who had chosen to live henceforth among people whose lives, it appeared, were governed primarily by the most practical and unselfish ideological considerations!

After two hours Batya came as promised, and they went to the shower-room, each carrying a towel, a change of clothing and a little bag containing soap, toothbrush, toothpaste and comb.

The shower-room was full of steam and crowded with women and girls, most of them naked and the rest in all stages of undress.

Miriam was no prude but she found it a little difficult to look straight at them as she was introduced to them. They stood and walked around in various postures of washing, drying and dressing, and those who were under the showers kept their hair tied up with their brassieres.

Miriam found subsequently that this was an excellent idea, keeping one's hair tied up with a tight kerchief, but right now she needed all her willpower to undress and shower and look as unconcerned as the others did.

Apparently this was one of the social hours of the day. Conversation and argument of which Miriam did not understand a word because only Hebrew was spoken, flew fast and furious, interrupted from time to time by men's voices from the showers next door, separated from their own by a thin wall. Then one of the men began to sing a song, others joined him and the girls fell in with some high sad harmony.

It sounded beautiful, and to Miriam quite unreal.

At supper that night, as she sat between Batya and Moshe, Miriam was introduced to most of the rest of the people. She was convinced that she would never learn to distinguish one from the other and that she would never learn to remember their strange sounding Hebrew names.

Her main impression at the time was that they were all scrubbed and clean looking! Each face scrutinized her in turn, looking either curious or indifferent, friendly or serious, at ease or embarrassed as it acknowledged her soft greeting.

The girls wore brogues or low sandals with socks, and either shorts or skirts and simple tailored or embroidered blouses. There was no trace of

make-up and it would have been queer to see lipstick and powder on their sunburned faces.

THE MEN WERE dressed in khaki shorts or slacks, and shirts of the same color or blue or white. They filled up the tables as they came in, without any ceremony as to who sat next to whom, and a part tired, part stimulated after work atmosphere prevailed in the dining-hall.

During the first days Batya was assigned by the working committee to explain the arrangements of daily life in the kibbutz to Miriam, and to make her feel at home. After breakfast on the second day the two girls lay on the lawn in the sun. Miriam was lying on her back, hands clasped under her head. The sudden change of climate was making itself felt now and she felt devoid of energy.

"What do you want to know?" she heard Batya's voice saying indistinctly. For a moment she did not answer. Then she turned towards the other girl. "I know nothing," she said. "Tell me about the people first!"

Batya pulled out small pointed grasses from their sheaths with thumb and forefinger. "All I can tell you about the people now is where the different groups come from and other such general facts. The rest you will find out for yourself."

BUT IN SPITE of herself she started off with words, which, she felt, might help the quiet girl by her side. "You see, here as everywhere else in the world there are those who are stronger and those who are weaker. There are different levels of intelligence and of understanding."

"It is true that the average standard of 'character' in a community like ours is higher than in a collection of individuals without an ideology or constructive aim, who are picked at random, and that we therefore, as individuals, find it easier to be clear on what is important and what is trivial in our daily lives. Ultimately everyone of us must act out his own little drama."

Batya looked up suddenly and smiled—"You know, what I'm trying to say to you actually is that you must not think that you are escaping into a settlement of supermen and superwomen, but that we are very human beings, who are trying to lead some kind of a worthwhile life and some manage better than others. You are bound to have difficulties. Don't

forget that everyone here has his own particular problem and has to cope with it in his own way. Well, to get back to the practical information I promised you!

"THIS KIBBUTZ consists of people of many different nationalities. There is a group of six Americans here, four men and two girls. They came to us only a year ago. There is an Australian who came on a visit six months ago and decided to stay, and now you from South Africa. That makes eight people from English-speaking countries.

"The Americans, incidentally, first went to a kibbutz where there were over sixty other Americans, but decided to break away from their group and come to us. They thought that they would learn to understand neither the Hebrew language nor the country properly if they remained in their kibbutz where mostly English is being spoken, and where the people are apparently ostriching the often painful adjustment stages by withdrawing into their American point of view on the way things should be!

"The largest group is that of the Sabras. There are thirty-four of them."

Noticing Miriam's puzzled face she explained laughingly: "A Sabra is a prickly pear, fruit of the cactus plant, thorny without and supposedly sweet within. It is the name given to those who were born in this country, or who came here as children. This particular group comes from Haifa and the surrounding countryside, where they grew up and were members of the same youth-movement. Most of them have known one another since childhood.

"TWO YEARS AGO they applied to the Jewish Agency for land and were told that they would have to join up with other groups until they numbered not less than sixty or seventy persons. A group of seventeen boys and girls who had come across from Germany on the youth immigration scheme just before the war, and who had spent the intervening years in various collectively-run agricultural youth centers, answered their call. These people were already more or less adjusted to the country and the two groups managed to get along alright.

"Of course there are essential differences in approach and attitude to many matters between the two groups which is easily understood when one considers the big differences in background and education between them. Besides most of the Sabras have parents and a home somewhere in this country while the parents of the Germans perished in camps.

"I suppose, to put it in a nutshell, the Germans are more mature. Then there came the Polish group, my group. We have all been in concentration camps. After the war our group of twenty-six was one of many that decided to stay together and join a kibbutz. With us the total group reached the required number.

"THE PEOPLE OF my group had had no specialized training in particular agricultural branches or trades, as had most of the members of both the

Sabra and German groups. We had spent a year on another kibbutz after we arrived in Palestine and had spent more time recuperating and adjusting ourselves and our bodies to the country, than in actual training. Of course, we knew how to work; it was work that saved our lives in the camps, but a difficult period passed until we all found our place in this kibbutz."

Batya shrugged a little bitterly. "Of course, one condemns general statements about racial groups from different countries, but the fact remains that we do not mix quite freely with either the Germans or the Sabras yet. The former simply cannot help feeling 'superior,' though they would not admit it for anything, and the latter are sentimental, though intelligent, savages.—Well, I suppose that isn't fair—you had better form your own opinions! You will have noticed that I did not attempt to define the characteristics of my own Polish group—why should I, the other groups do that much better!"

The two girls laughed, and Batya continued, "But the situation is improving all the time as new groups join the kibbutz. Several Syrians as well as Hungarians, Rumanians, Czechs and Spaniards brought our number up to nearly a hundred."

LATER BATYA LED the way into the now empty dining hall and there, next to the door, hung a large notice board. Occupying half of it, next to several small notices, was a big sheet of paper. She explained how under the headings "place of work," "hours of work" and "name" every member of the kibbutz was entered for that day. At the bottom was a short list of those who had their weekly free day and the sick.

Expectant mothers, Miriam was further informed, worked only six hours a day during the last six weeks before the child was due, and not at all for the first six weeks after the return from the nursing home. After that they worked half days until the baby was weaned.

"Where do you think I shall be working?" asked Miriam.

"Oh well, in the beginning you will be doing odd jobs filling in gaps as the working committee sees fit, and as time goes by you will permanently do some particular kind of work or you will fight for the job you want until you get it. You might as well know from the start that where the wishes of the individual in the kibbutz clash with the needs of the community, the individual is liable to get the worst of it, but as a rule, if at all reasonable, one gets one's way if one nags and thumps the table long enough."

(To Be Continued)

THE POST is the only Jewish paper which maintains a fully-staffed bureau in New York City.

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No Love,  
No Nothing

HAIFA (JP) — Moshe Barak, the Israeli painter who conducted an unsuccessful one-man hunger strike against the rabbinical marriage law this spring, last week stopped eating again.

This time Barak is out to gain the right to leave Israel. He says he wants to go to Italy to join his fiancée, who is expecting a child. The courts have issued an injunction preventing his leaving Israel.

The injunction reportedly was obtained at the behest of a creditor of Barak.



## TOOK LOTS OF 'SUGAR'

Guide to Jewish Holidays  
Proves Big 'Best-Seller'

By CLAUDE S. RUBIN

NEW YORK, N. Y.

Ten thousand dollars is a lot of sugar!

There are two kinds of sugar. There's the kind that Stephen Klein uses in his Barton's candy. Then there's the other kind, the moola, the greenbacks, the cash, the \$10,000, to be exact, that candy-maker Klein recently used to promote Jewish education, and brotherhood.

The first kind has been used for ages by teachers, very effectively. Promise a kid a piece of candy, and the Aleph Bes will fairly fly from his pencil!

The second kind proved just as effective. That kind of sugar bought a full-page advertisement in The New York Times on Sept. 4, an ad to serve as a guide to the 16 Jewish holidays and fast days. It brought in a world-wide response of more than 11,000 letters, requests for more than 350,000 free reprints, and an indication of the tremendous potentials of this means of mass education.

IT WAS THE aforementioned Stephen Klein, president of Barton's Bonbonniere, 80 DeKalb Ave., Brooklyn, who conceived of the ad to, as he put it, "awaken Jews to all the holidays, not just a few, and to prove that we are a nation with stature and dignity in our own eyes, as well as in the world's; a nation 4,000 years old, not ghetto Jews, as some believe us to be."

That the ad would appeal to Jews is perhaps not so surprising, but, according to Clyde Matthews, director of public relations of Barton's, as many non-Jews as Jews wrote in with expressions of gratitude for the service and requests for reprints. Ministers told of wishing to base sermons on material in the ad, and colleges and universities throughout the country

wished copies for use in courses.

THE AD even attracted the attention of such notables as the majority leader of the House of Representatives and Judge Jonah Goldstein.

The lavish praise of many of Representatives and Judge Jonah Goldstein. the letters and telegrams indicated, in Matthews opinion, "the deep hunger of religious and educational organizations for material on religion which is informative, authentic, simple and in popular form."

Reprints of the ad, attractively illustrated with symbolic drawings by Sheldon Fink, are expected to reach the neighborhood of 750,000, in answer to requests from Maine to California, from Puerto Rico, Alaska, and even from Singapore. The explanations of each holiday, with their biblical and historical background, and when they fall on the English calendar this year, were written by three Orthodox rabbis, two of whom, Rev. Joseph Feuer and Israel Uppin, are employed by Barton's. The format of the ad, considered to be a "top-notch professional job from the viewpoint of advertising," was prepared by the advertising agency of Doyle, Dane and Bernbach.

THE PRESENTATION further fostered brotherhood when posted on bulletin boards by factories and housing authorities to improve relations between employees and among tenants.

A few among the many diversified requests for the reprints came from the Salvation Army, chaplains in the armed forces, yeshivas, boards of education, synagogues, churches, the International News Service and the Detroit Free Press.

The ad will be in even greater circulation when reprinted by the 17 publications who requested it as a service to their own readers. There were even several Southern newspapers, considered quite conservative, among these. One daily newspaper has suggested an award for Barton's because of their pioneering efforts in this public service.

Television viewers saw the ad and its holiday symbols dramatically presented on Sept. 25 on the Lee Graham program, "Food For Thought," in New York.

WHEN QUESTIONED about the possibility of the ad selling more candy as well as education, Matthews said that undeniably the presentation would have indirect selling influence, in building a reserve of good will, but had product promotion been the object, the numerous merchandising advertisements which the same money would have bought would have had more measurable effect in that direction.

This is the second time that Barton's has published a full-page to explain the religious significance of the Jewish holidays. The previous page was

titled, "The Traditional Way to Make a Seder," and appeared in the New York Times and New York Post last Passover. Two hundred and fifty thousand reprints were sent out, but the response to the first ad was far eclipsed by that of the second.

Klein, who indicated that Barton's was considering further such presentations, seems to agree with the sage in Psalms (119:18) who said "How sweet are Thy words unto my palate! Yea, sweeter than honey (or candy?) to my mouth!"

## Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: Will you be kind enough to tell me the origin of the name Fuld. My grandfather came from Willmars in northern Bavaria.—DR. STEPHEN I. ROSENTHAL, Scranton, Pennsylvania.

FULD is derived from the name of the celebrated German city of Fulda, in the province of Hessen-Nassau. It is a very old Jewish settlement, celebrated for its strictly Orthodox religious tenets. In Medieval days the Jewish community was subjected to many fanatical and unjust persecutions. They were often compelled to flee, but carried the name of the city with them wherever they went. The name is also spelled Fulda, Fulde, and Fuldauer.

DEAR MR. PEARLROTH: My married name is a puzzle. We are the only family in this entire region with this name and even in New York City less than a handful have the name of Belenker. This family is of Russian origin. Would you please explain further.—Mrs. JERRY BELENKER, Minneapolis, Minnesota.

BELENKER is a family name of geographical origin. All over Poland there is a large number of villages named Bielina (Whitewashed). Some of these localities consist of two units Little Bielina and Great Bielina. Lesser Bielina is sometimes called Belinka and it is from one such lesser unit that the family name Belenker is derived. The terminal "...er" indicates origin and the other misspellings are due to their Yiddish pronunciation.

## IT'S THE TRUTH!

By SAMUEL DEUTSCH

(Copyright, 1955, by Samuel Deutsch)

MUCH OF THE development of the Hebrew language in Israel was due to plans evolved at the New York public library! Eliezer ben Yehuda, the Hebrew linguist mostly responsible for the revival of the Hebrew language, used the New York public library as his headquarters where he studied for 3 years and developed his plans before embarking on his ambitious and successful program to popularize the use of the Hebrew language among Jews!

A CLOCK (timepiece) is first mentioned in Isaiah (38:8). It was a sun-dial clock!

IN THE 8TH century, Hebrew letters of the alphabet, used as numbers, were written by Jewish mathematicians from left to right instead of the customary right to left, to facilitate adding and subtracting!

Ban 'Kosher Style'  
On Bottled Wine

WASHINGTON (WNS) — A ruling banning the use of such labels as "kosher style" or "kosher type" on bottled wine that is not actually represented to be kosher has been handed down by the Internal Revenue Bureau.

The bureau held that resort to such phrases to describe non-kosher wines tended to mislead the consuming public.



At the beginning of this New Year we list for you:

The 16 Jewish Holidays  
and Fast Days

when they fall and what they mean



## It Looks Like a Best-Seller

A guide to the 16 major Jewish holidays was made available to hundreds of thousands of Jews and non-Jews in this full-page advertisement published in The New York Times for Sept. 4 by Barton's Bonbonniere. Reprints

of the advertisement, in answer to requests from many parts of the world, are expected to reach a total of 750,000. Three Orthodox rabbis wrote the explanations of each holiday.



## I THINK AS I PLEASE

## How Have 3 Years Changed Jewish Life In America?

By CARL ALPERT



ALPERT

HAIFA—Within a few weeks in the past three or four years? I shall be back in the United States for a short visit—my first since I left to settle in Israel more than three years ago. Primary purpose of the trip is to tell American Jewry about the Technion, Israel Institute of Technology, and what it is doing to train Israel's own youth as engineers, technologists and applied scientists. Perhaps I shall have time to meet a few other audiences, as well, and deliver oral reports on life in Israel as seen by an American resident there—along the lines of what I try to do in writing in this corner every week.

But I come to learn, as well. I come with unspoken questions. Has American Jewry changed

## this was in 1904...

This is how I obtained my first day's work in Petah-Tikvah:

I arrived at the colony on Friday afternoon. The whole day Saturday was spent in looking around. That same evening, when the stars appeared and the Sabbath was over, I went over to the farmhouse of one I. R., where, as Yehzekiel had told me, I might find some work for a day. I knocked on the door.

"Come in," came a voice from inside.

When I opened the door, I found the household seated around the table, drinking tea. I remained standing in the doorway, while the following conversation took place:

"I was told you might have some work for me," I said.

Instead of replying, the farmer asked between gulps of tea: "Is it true that there was a pogrom in Homel? And did the Jews really hit back?"

Still sipping his tea, the farmer continued: "Aren't you young fellows foolish to come here? In the first place, this is the Land of Ishmael, not of Israel. And in the second place, young men like you would be better off going to America, where you could make a fortune. Then, when one has money, this is not a bad country."

The conversation—which, of course, was carried on in Yiddish—continued in this vein for about three-quarters of an hour. The final outcome was favorable and I was told to report to work the next morning.

I was put to work with four Arabs. At 10 in the forenoon, the farmer came and asked one of the Arabs: "How is that Muscovite doing?"

"By Allah," the Arab praised me, "he is pulling like a donkey." My employer was pleased: "Young man," he said to me, "you may come again tomorrow morning."

I worked for three days and earned my first six bishiks in Palestine. I was happy enough, after my unemployment in Rishon-le-Zion, to find a day's work. But the conversation at the farmer's house hurt me and if it had been prolonged just a little, I would have cried out: Are we not all brothers, fellow-Jews? Is this the way to receive me, when I have just come from a distant land?

Elahu Eventos in

SOUND THE GREAT TRUMPET by M. Z. Frank. 416 Pages. \$5. Whittier Books, Inc., New York.

## They Sav

Rep. Francis E. Walter (D-Pa.), to The Jerusalem Post, while visiting Israel on his way to Geneva to participate in the Inter-Governmental Conference on Migration:

"Nobody has anything to fear from this country (Israel), because people here want to use their resources for constructive purposes and not for aggression."

Prof. Theodore C. Vriezen, professor of Old Testament at Groningen University (Netherlands) at a conference of the Netherlands Bible Society in Amsterdam:

"The Christian world would do a good service to the State of Israel if it sent fewer missionaries there."

## Jews To Fill Two Cabinet Jobs In Morocco

PARIS—Jews will fill two of the cabinet positions in the government being planned for Morocco, according to a statement by the Independent party.

Members of the Nationalist party, who worked out the arrangement for self-rule with the French premier, said that Jews will hold places of equality in government, and not be conceded the places as a minority. This is a reversal of the policy under the French protectorate, in which the 240,000 Moroccan Jews were treated as "guests" of the sultan, and not citizens.

In the Moroccan Jewish community, leaders now feel that the attacks by both sides on Jews were not directed against Jews as such.

## Judea, Border To Get Settlers In 5-Year Plan

TEL AVIV (JP)—The deserted hills of Judea in the vicinity of Jerusalem and the wide-open Israel-Jordan border will be transformed into a land of vineyards, groves, and fields during the next five years.

Jewish National Fund directors made the statement at a ceremony on one of the hills recently.

At least 12,000 new settlers will be put on the land, the directors said.

The project will add not less than 1 million dunams of fertile land to the 4 million dunams which Israel now possesses.

me a perspective from which to see things clearly, and I shall speak out, critically if necessary, but always kindly.

In a few weeks I shall be on my way. Hope to see many of you in person soon.

## "DOCTRINE DISTILLED AS THE DEW"

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## NEW YORK

## A Story Worth Thinking About

By M. Z. FRANK

There is a short story entitled "Sin" by Moshe Dluznovsky in his Yiddish collection (Buenos Aires, 1953). The story concerns the lame Arab Bou-Halash and his pretty young wife Suleima whom he caught in the embrace of a younger and better man than himself. He took them into town, along with his two elder wives, to bring her to justice at the "Prophet's Eye" at the gateway of the city of Marrakesh. The three wise men were to pronounce sentence on the culprit. The punishment was to consist of whiplashing with leather straps smeared with garlic.

Bou-Halash was a shrewd businessman and concocted a ruse before the trial was to take place. He went to his Jewish friend, Halifa Bensuan, with whom he did business and told him the story. As he expected, the Jew offered to redeem the girl in order to save her from a painful death and said he could use her in his house as a servant, since his wife was ailing. According to the law in Morocco, either the husband or a stranger could redeem her by taking her as a servant.

After poor Suleima received her first two or three lashes, piercing the air with her screams, while the judges relaxed with an air of self-importance, Bou-Halash told the court of the arrangement with the Jew. The punishment was discontinued and, after the due preliminaries, the son of Halifa came forth and announced that his father was willing to take the culprit for the price of two donkeys, two bags of flour and two sheep (Bou-Halash had paid Suleima's father one donkey, one bag of flour and one sheep).

The presiding judge addressed the young Jew:

"Will the Jew take good care that nothing occur in his house that may do harm to a believing pious Arab daughter who seeks hope and comfort with the Prophet?"

"He will," came the promise.

"Will Halifa release her whenever an Arab man is found who will be ready to marry her by law?"

"He will."

NEXT THE judges enjoined the Jew to forget the sight of the humiliation of an Arab woman. Then came the question to the young Jew, who was sixteen years old and a tailor: "Will you not covet the body of a believing Arab daughter who is under the same roof with you? Will you not desire to see the depth of her eyes and the thickness of her hair?" To this the young Jew replied: "I pray that the noble judges may not burden their servant Naphthali with such a question, whose answer he dare not bring to his lips."

"You have much shrewdness, Jew. We will entrust you with an Arab woman as a servant."

The deal was consummated. But the court ordered Bou-Halash to pay as a fee to the judges one donkey, one bag of flour and one sheep. Bou-Halash took a fit, but there was nothing he could do, except wait and plot.

I AM AFRAID I have not enough space left to complete the telling of the story in this column. Next time. Meantime,

ask yourself the following three questions:

1. On the basis of what you read, what are the established notions of justice in Moroccan society?

2. What is the attitude toward the Jew? Is his status as a citizen or as a human being taken for granted, as in a Western court, or does it have to be proven in each individual case?

3. What is the implied presumption about the Jew?

Let me repeat what I wrote in my last column: Dluznovsky did not write with any Zionist bias: he was not a Zionist at all, when he lived among the Jews of Morocco; he was not out to show that the Jews have no future in Morocco—he was merely describing what he saw. And one more point: Bou-Halash, the Arab villager, and Halifa Bensuan, the Marrakesh Jewish merchant, had had friendly business relations for years, or the deal would have been unthinkable.

WILLIAM Zuckerman's friend, Garland Hopkins, has been threatening the Jews of America that if they don't stop taking sides with Israel, there will be a wave of anti-semitism in this country.

You may rest assured that people of the kind of Hopkins and company will not desist from an anti-semitic campaign even if two thirds of American Jewry were to proclaim their complete indifference to Israel. You may also rest assured that the average decent American will have more respect for the Jew who stands up and talks like a man than for the reptiles who crawl at the feet of the Hopkines.

The Hopkins morality is transparent: if Israel gets arms from Russia, it is Communism; if Egypt does it, it is legitimate self-defense.

## BRITONS LOAN MONEY

LONDON—The Bank of England and a committee of the British treasury have approved a 2 million British pound loan to Israel.

## Drink with Confidence





## RABBI WEINSTEIN SAYS—

## LET HUMANITY TURN ITS KNOWLEDGE TO SERVE TRUTH, JUSTICE, PEACE

By RABBI JACOB J. WEINSTEIN

Sedra Noah is a tribute to the patience of God. It is a patience sorely tried. Adam and Eve disobey the single restriction on their residence in Eden. The first son born to them murders his brother. The generation of Noah is corrupt to the core. Noah himself is no Abraham; he shines only because his contemporaries are so bad. He becomes the first shikkur in the tradition and perhaps by reverse example has helped to make his descendants a comparatively sober people.

It is a fact that when Jews move into a neighborhood occupied by other nationality groups the bars give way to the delicatessens and cirrhosis of the liver to gout. Nevertheless we must credit the Noah story with symbolic images which have become the spiritual short-hand of the universe. Chinese and Africans know the meaning of the rainbow, the dove and the olive branch. And where in any literature has so much been said so well, with such economy, as in this passage: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

RENAN PROPOSED the thesis that it was this innate economy which was responsible for our monotheism. Sombart saw in it the seedbed of our invention of capitalism. Take your choice. But if you are inclined to undervalue the virtue of econ-

omy in literature, read the Gilgamesh epic — the Babylonian story of the flood.

God must then refashion the race of man from Noah and his sons. This proves to be rather inadequate material. For the sons of Noah are things that think a little but chiefly forget. The imagination of the thoughts of their hearts are evil continually. On the great plain of Shinar, they developed gargantuan chutzpah. They decided to bake brick and build a tower so high that they could reach the very heavens and make themselves a name, and be rooted in the earth. The Lord confused their language, which up to then had been one tongue, and society became a babel.

Every people has some mythopoetic way of describing man's attempt to displace God. The Greeks have enriched the English vocabulary with Prometheus, as we have with Babel. And one might superficially deduce that the purpose of these myths is to show how jealous gods are of their sovereignty.

BUT PERHAPS a deeper pur-

pose is to show that man is not yet ready to use certain powers which God's gift of intelligence and free will has placed in his possession. Certainly the generation of the A-bomb will not find it difficult to read this meaning out of the Babel story. The very scientists who labored to achieve the splitting of the atom are penitent. They fear that they have created a Golem. They yearn for the bliss of ignorance which prevailed in Eden before the serpent pointed to the tree of knowledge. But this is not the Jewish way.

Let man build towers to the sun. Let man ascend to the highest summit. But let him turn his knowledge to the service of truth and justice and peace. Judaism is committed to the conviction (some call it a prejudice) that man will be more inclined to use the power of the atom humanely if he posits a source and a sanction beyond the power of the atom. A self-contained universe must spin into chaos. A God-centered universe rebuilds itself anew with the fragments of its outworn past.

## EX-SYNAGOG'S RULE GUIDES HIS ACTIONS, SAYS RABBI

PHILADELPHIA—Rabbi Jeremiah Cohen has answered his former congregation's objections to his spiritually leading another congregation a couple blocks away (JP, Oct. 7, '55), by claiming that the former congregation established his conscience as the guide for future actions.

Rabbi Cohen, spiritual leader of Congregation Rodeph Zedek, filed this contention as one of his main points against the legal action taken by Congregation Beth Judah at Logan to oust him from his present position. He says Beth Judah passed the resolution on Sept. 8, 1954, and he backs up his contention with a copy of the resolution.

THE RABBI, according to the Jewish Times here, also maintains that Beth Judah breached an arrangement for contractual pay when it failed to make a payment as prescribed, even though the payment was later made.

Earlier objections to the Beth Judah attempt to get an injunction were dismissed by Common Pleas Court No. 3 here on Sept. 23, at which time the rabbi was given 20 days in which to file a new answer. Now the attorneys for Beth Judah have 20 days to reply to his answer (JP, Oct. 7, '55).

THE LEGAL dispute between Rabbi Cohen and Beth Judah began in 1953, while he was its

spiritual leader. Later, when an impasse was reached, a board of arbitration composed of rabbinical and lay members ruled that he should sever his connections with Beth Judah, although he was not entirely to blame.

Beth Judah now claims that when Rabbi Cohen left it was stipulated that he was not to establish or be a party to the establishment of a new congregation within a one-mile radius of Beth Judah.

As matters stand, the case will take its place on the next equity trial list in December.



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## French to Build Subway In Haifa

PARIS — A French company is going to build a subway in Haifa.

The construction will cost about 2 billion francs, according to four engineers who recently inspected the Israel city.

Its underground route is expected to be from the center of Haifa to Mount Carmel. New bus lines will connect with the line at three stations.

## NEW VACCINES READY

PITTSBURGH—Dr. Jonas Salk says he is ready to test several new anti-polio vaccines that may prove to be more effective than the vaccine now being distributed.

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THE SPORTS POST

# A Short Shorts Story On a Dead-Game Lad

By GEORGE VASS

WE DON'T KNOW what pattern may decorate your shorts (if you're a lady, considerations of modesty don't permit us even to think about it), but it may be of interest that those of Solly Cantor are embellished by a Mogen Dovid.

There can be no doubt of this. Friend Cantor, not bound by the stern dictates of modesty, often exhibits his shorts in public. Fear not! It's all in the line of duty. Friend Cantor is a pugilist.

Solly, a Toronto-born lad, who now makes Tottenham, England, his permanent training quarters, recently gained a decision over British lightweight champion Frank Johnson to vault its emicée as one of the division's men of distinction. His next goal: the Empire championship.

It's been a long haul for Solly. Although only 27, he's been a professional boxer for nine years. In the first two years of his career he made a splash in the U. S., even getting a bout or two in Madison Square Garden. Then he went to England.

He's been there most of the time since, except for beak-busting expeditions to Canada, South Africa and other pay stations.

If Solly can gain the Empire lightweight title, it's highly likely he may make another trip to our fair shores. He'll be pursuing the slippery crown which has been a bone of contention between one Jimmy Carter and a bevy of assorted contenders.

So, it may chance that before the changeable Mr. Carter has shed and regained his crown two or three more times, the Mogen Dovid on Solly Cantor's shorts may be revealed unto the gaze of millions of T-Viewers.

Those who can tear their eyes away from this embellishment may note that Solly's left leg is much thinner than the other. And therein lies a story of courage and determination, one often to be met with among athletes but always worth recounting.

During his childhood in Toronto, Solly was a victim of infantile paralysis. Courage, determination and continual exercise rebuilt his health and although his left leg has never fully recovered its strength, he has become an outstanding athlete.

They say a boxer is only as strong as his legs. In Solly's case there's just as much muscle in his heart as in his limbs.

IT LOOKS like Israel's gourmets have fumbled the ball—the bull, that is.

Recently they were presented

## Tower Of Babel Believed Found

NEW YORK (JP) — A French archaeological expedition, the New York Times reports, has encountered ruins of what is believed to have been the tower of Babel of biblical fame.

But the find is not in Babylon, or near it, as has commonly been supposed. It is situated some 13 miles from Susa, in the region of Elam, in Iran.

The French savants found a mighty brick building with huge terraces, as described in Holy Scripture. There are also well-preserved stairways and gardens, as well as imposing gates.

with a perfect chance to add 30 fierce but portable steaks-on-the-hoof to their beef supply, but they let it slip by. They sat by passively while Israel's government banned a proposed bullfight in the municipal stadium at Ramat Gan.

For a while it looked like the bullfight, to be staged by a Spanish troupe, was to go on, despite a few restrictions. The troupe's—and the bulls,—requests for visas were approved by the Foreign Ministry, apparently eager to promote Spanish-Israeli relations. The district commissioner also gave his okay, subject to a few restrictions: the matador was neither to injure the bull nor display a "cruel attitude" toward him; the bull on his part was to have padded horns and was to refrain from goring the matador.

In this atmosphere of sweetness and light, it appeared the bullfight was to go on unhindered. Especially inviting was the fact that the bulls were to be ritually slaughtered for consumption following the performance.

But a storm of protest from many quarters, including Chief Rabbi Israel Herzog, literally took the steaks out of the gourmets' mouths. Objecting that the "barbarous sport" was contrary to Jewish tradition and morality, the rabbinate obtained a ban on the proposed bullfight from the Ramat Gan municipality and the government.

So, no bull, somebody else will be eating those steaks.

**SPORTS SHORTS . . .** A South African Maccabi team is scheduled to make a cricket tour of Israel next month . . . Harry Kane, the British hurdler, posted a time of 53.6 seconds in winning the 440 yards hurdles in the London versus Prague athletic contest in London . . . Coach Sid Gilman's Los Angeles Rams have won three of their first four National Football League contests . . . One of the outstanding members of Hungary's top flight soccer team Vasas, which presently is touring Great Britain, is the Jewish player, Ilovsky . . . The Memphis Chicks, owned by Zionist leader Leo Burson, contributed \$1,000 to the Kol Nidre synagogue appeal at Anshei Sphard congregation to celebrate their winning of this year's Southern Association pennant.

## RELIABLE PRIVATE INFORMATION FROM ISRAEL

Whatever you would like to know PERSONALLY from and about Israel—write directly to the well-known journalist, Shlomo Itzhaki, The Post's Tel Aviv correspondent.

Address Mr. S. Itzhaki, 55 Jabotinsky St., Tel Aviv, Israel.

Enclose \$5 for Air Mail Reply and Expenses. All Languages.

## THE DIGEST OF THE YIDDISH PRESS

# Empty Swiss Temple Saddens Journalist

by Rabbi Samuel M. Silver



Lausanne, Switzerland has a beautiful temple, but it contained few worshipers on the several Saturdays in which the Forward's D. Segal visited it this summer. The empty pews saddened the writer, especially when he learned that the city has a large Jewish population.

The vast majority of Lausanne's Jews ignore their identity: intermarriage is exceedingly high. Indeed, Segal noted, of the 20 or more worshipers who celebrated shabbos in the synagogue, the majority comprised young Americans. Who were they? New York youngsters attending medical school.

Did they attend services because they were especially pious? Apparently not, Segal observed. They came because their status made them more aware of their Jewishness. They were in Switzerland studying medicine because, as Jews, they were shut out of American medical schools. This type of negative Jewishness made writer Segal sadder than ever as he sat in the elegant but near-empty Swiss synagogue.

## JOY IN JUDAISM OFTEN OVERLOOKED

It is a pity, observes Ephraim Auerbach in the Day-Journal, that so many Jews, especially young ones, associate religion only with solemnity. Since they are present in synagogues only on the High Holy Days and come to worship on the occasions of funerals, yizkor-times and yahrzeits they think of mournfulness when they think of Jewishness.

Actually, writes Auerbach, "It is a mistake to think that Judaism is continuous grief, endless wailing. It is false to think that Jewishness is fear of God." Judaism means love of God as well, and the synagogue is a place where gaiety is legitimate and joyfulness may prevail.

Pondering the reason for the widespread notion that Judaism is austere, Auerbach attributes it to Christian ideas which influence the Jew without his being conscious of it.

"A church is for prayer only," writes Auerbach. "There is no room in the Christian ritual for cheerfulness, as there is in the synagogue. The church is no place for dancing, for merry singing. It is a place only for devotions and meditations. The Christian finds his pleasure elsewhere. The Jew, on the other hand,

may rejoice in his synagogue. The Christian feels that he may not even smile in church. But Judaism allows joy to enter the synagogues along with reverence."

So influenced is the American Jew by Christianity that he deems it improper to seek cheerfulness in the synagogue. He thinks of it only as a sad place to frequent when he is grave or thinking of the grave. Hence, he stays away.

## Leaders To Meet With Nixon Over Employment Bias

WASHINGTON — The largest and most representative group of leaders of business and industry ever to be brought together by the Government for the single purpose of eliminating discrimination in American industry will meet in Washington on Oct. 25.

Sixty-five leaders of businesses both large and small will meet President Eisenhower's Committee on Government Contracts at the Conference on Equal Job Opportunity to be chaired by Vice-President Richard Nixon.

The meeting is aimed at the elimination of discrimination not only in contracts and subcontracts with the Government, where it is prohibited by stipulation, but in all American industry. Efforts were made, therefore, to have all segments of industry and small business represented.

If you want to know what is going on in any part of the U.S. Jewish community, read The JEWISH POST.

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## THEATRE

## 'SHEPHERD KING' ACTORS, MUSICIANS COVER SELVES, BUT NOT WITH GLORY

By JOSEPH GALE

Maurice Schwartz, who as much as any individual helped raise the Yiddish theater to glory, last week sounded its death knell as the chosen representative of a rejuvenated Yiddish Art Theatre which was to have resuscitated Yiddish drama.

Schwartz didn't do it by himself; he had help. But responsibility for the awful failure must rest squarely on his shoulders, since it was he who had the final word in selecting, as an opener,

Leizer Treister's "The Shepherd King," who cast the show and approved its technicians, and who directed and produced the two-part, 14-scene debacle which, in this reviewer's opinion, saw the crash of any real hope of restoring Yiddish theater to something of its former prestige.

GALE

I have watched Schwartz closely through his last several performances and am convinced that any theatrical enterprise in which his connection is other than pure acting is going to be a risky business. He is a good actor, and in "The Shepherd King," his surprising low-key performance was a standout over the dross and dribble of the cast.

HE IS SO EXPERIENCED that the thundering voice, the rolling eye, the quivering hand are all part of him. But just because these things are so well-practiced, they have lost meaning and freshness, and everything he touches while still pleasant to behold, becomes, by transference, stilted and stereotyped.

This was to have been quite an opening. As readers of this column know, fraternal, civic, labor and literary organizations, as well as some prominent individuals, had combined to subsidize a return of the famed Yiddish Art Theatre, and had selected Mr. Schwartz, in the twilight of his long career, as the impresario of their dreams. The YAT had taken over the old Downtown National theater in the heart of New York's East Side, and had renamed it; engaged an indefatigable publicity agent to herald its advance, and laid plans for an end-of-season nation-wide tour.

PRESUMABLY, then, there was a certain amount of money to play around with. And with this fund (which is a reasonable assumption) the reborn Yiddish Art Theatre with the combined strength of the older Jewish community behind it was to have made a sort of last stand. If it succeeded, there would have been singing in the streets—or in our hearts, at any rate. If it failed, then what else could ever again be hoped for? What else?

Treister's play was a strange

choice for a launching venture. It is a Biblical tale laid in the time of Saul and David, concerned with Saul's travail on the throne; the conquering of the Philistines by David; Saul's subsequent mistrust of him; Saul's treatment of Ahinoam, his queen, and of Ritzpah, his concubine, and finally of his death in battle. Schwartz played Saul, of course; Edmund Zayenda, David; Miriam Kressyn, Ritzpah, and Dorah Kalinova, the Queen.

THE PLAY IS INCREDIBLY wooden, pushed ponderously along by its own weight. The characters have only surface value, like the flat face of antiquity on stone. The whole business was tedious, played with the bewildered hesitation of a junior high school opening night. I am amazed that such shenanigans achieved the dignity of a first performance in New York, and that some members of the cast, who have reputations of a sort to uphold, lent themselves to it.

The 14 quick-change scenes alternated between presentation in front of the curtain and in back of it. The backdrops were cheaply done and meretricious; the one big set, King Saul's throne room, showed in a dozen trifling ways severe inattention to detail—a lamppost listing while its companion was planted upright; an obviously fake palm tree set against a lurid sky so that not even an attempt at verisimilitude was made; the dais upon which the throne rested—it touched the floor in some spots, in others not at all; the brevity of the curtain, so that as a scene was being played in front, orchestra patrons were able to observe the feet of scurrying stage hands setting the scene to follow.

THESE ARE NOT quibbles. They are large considerations in the adult theater, and they can destroy a performance. But there were other contrivances: Ghastly blue floodlights turned on the audience after house lights were lowered (presumably to guide late-comers); the embarrassingly bad choreography by Belle Didjah translated into contortions by an inept group of supernumeraries dressed in sagging drawers; the puzzling, amateurish lighting.

The occasion was also one in which Sholom Secunda covered himself—but not with glory. Since there is no orchestra pit at the Downtown National, Secunda, who is YAT's musical director, was ensconced with his men behind a flimsy curtain in a top loge, of all places. Really, all this was fantastic! The music dredged up from nowhere as the overture and incidental pieces was beyond explanation. I could only peer up through the dark, my mouth agape.

IN LEAGUE with Schwartz were actors and actresses of every description, most of it subterranean. Zayenda and Miss Kressyn, who made the most of

their roles, seem to have been employed largely because they could sing. Even Menachem Rubin as Ahimelech, the dour High Priest, burst into the song as the play drew to a close. I would have, too. Miss Kressyn's bewildering changes of costume served to confuse matters. As a concubine, her charms were unnecessarily visible, I thought, and the playwright made Saul out a witless king not to have pierced the fabric of her deceit until it was too late.

Miss Kalinova, and Frances Schwartz and Sonia Zomina who played the Queen's daughters Michael and Mayrav, respectively, seemed, I think, to make sporadic attempts to do something with their parts. But that was all. Beyond lay chaos.

Yes, there was one saving grace. It was to hear Yiddish spoken again from the stage. For the first few minutes, history swept on wide grey wings through the air—then made for the nearest fire exit, as the rest of us sat imprisoned.

## DANCE ALL NIGHT

JERUSALEM — Hundreds of tourists joined sundown-to-sunrise dances in synagogues and homes in the Mea Shearim quarter here on Simhat Torah.

## REPORT FROM HOLLYWOOD

## 'Advisory Committee' Seems Bit Thrifty In Giving Advice

By ANITA and SHIMON WINCEBERG

No one has greater admiration than we do for the art and science of Public Relations, which has found for itself a particularly fertile field in Los Angeles Jewish life. It bothers us, therefore, to find that the boys are beginning to get a mite careless, and in the service of such a worthy cause as the City of Hope, at that.

What better way to get the wholehearted co-operation of synagogues for a High Holy Days appeal than to have an advisory committee of orthodox rabbis? But whoever was in charge of rounding up the list of names, to be published in this year's synagogue bulletin of the "Orthodox Relief Committee of the City of Hope" has clearly been soldiering on the job.

AMONG THE 40-odd Orthodox rabbis listed as the "Advisory Committee," one has been dead for four or more years; one left L.A. about six years ago; one was listed twice, once without his initial; at least three are actually Conservative, and one lives in Chicago, but used to come here every year to put on a High Holy Days mushroom service. There were also several names we never heard of, but who may be shochtim (ritual slaughterers). It leaves you with the vague feeling that the "Advisory Committee" didn't get a chance to do much advising, even about the spelling of their names.

A much more positive approach to the rabbinate, we are glad to note, has been displayed in return.

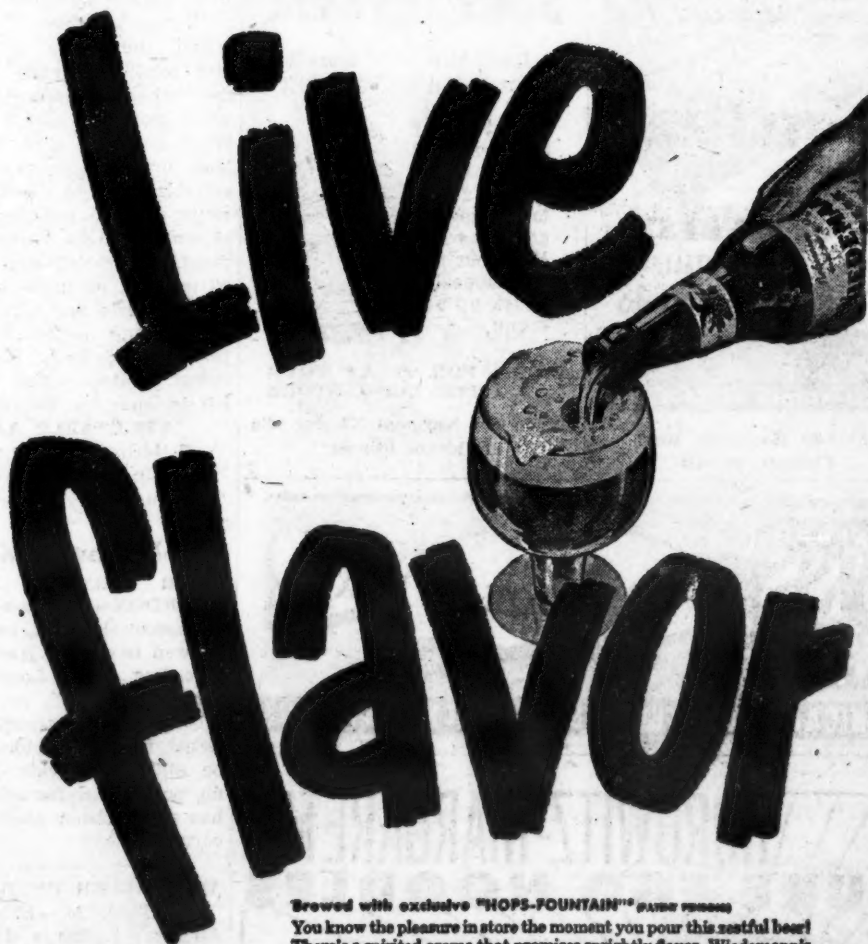
in Vol. 1, No. 1 of the attractive Agudah News Reporter

An editorial headed "We Want Lady Rabbis!" points out that lady rabbis and lady cantors are completely logical additions to Reform pulpits, are very much to be welcomed as creating a still firmer and clearer boundary between Orthodoxy and Reform, hopes that Conservative temples will follow suit, and strongly rejects the gratuitous comment by a New York daily paper that "Orthodox Jews will oppose this innovation."

"Chas V'shalom!" says the Reporter

AN EXTREMELY optimistic approach to fundraising is currently shown by the Haym Solomon Synagogue Center in Culver City (home of MGM), in an area which accommodates some 5,000 Jewish families. Its new rabbi is credited with evolving the unique "Buck for Luck" campaign for its building fund. This will offer 50,000 hoped-for contributors of \$1 apiece, a free Misheberach glad to note, has been displayed in return.

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## WHAT FOODS THESE MORSELS BE!

## YOUR MANY LOVELY CARDS AND LETTERS ARE MOST WELCOME

By SARAH LIEBER

Thank you, dear friends, for all your lovely cards and letters. Even when you have criticisms to make, they are most welcome. And when you send me your special requests and comments I am especially happy. I just received a note in the mail from Mrs. Shulimson of Jamaica, N.Y., pointing out a very important omission from a recipe printed on Sept. 16. I checked my own records and found that my typescript was sent out correctly. So it must have been our very busy printer.

At any rate, I do hope none of you balabostas had a failure in making the Honey Orange Cake which I suggested. Just in case, I'm printing the entire recipe again, because this is a very light and exceptionally delectable cake. And one of its virtues is that it keeps fresh for

quite a few days, if the family doesn't nosh behind Mama's back.

### HONEY ORANGE CAKE

2 cups cake flour, sifted before measuring  
3 tsp. baking powder  
¼ tsp. salt  
½ cup sugar  
½ cup shortening  
½ cup honey  
2 eggs, separated  
½ cup orange juice  
½ tsp. baking soda  
Sift together flour, baking powder and salt three times (or use one of the self-rising cake flours, now certified kosher). Cream sugar and shortening together until light and fluffy. Stir in honey. Blend well. Add egg yolks and beat until blended. Stir baking soda into juice. Add alternately with the flour mixture. Beat after each addition, until smooth. Beat whites of eggs until stiff but not dry. Fold into batter. Bake in two greased and floured 9-inch layer pans 30 to 40 minutes at 350 degrees or until the top springs back when

touched lightly. Put layers together when cool with jam, jelly, frosting or filling.

### VEGETABLE SOUFFLE

3 eggs, separated  
½ cup thick white sauce  
1 cup chopped mixed cooked vegetables (any combination except beets)  
¼ tsp. salt  
pinch of pepper  
1 rounded tblsp. butter or margarine  
paprika for garnish  
Beat egg yolks until frothy. Gradually add to the white sauce. Stir in chopped vegetables. Canned, frozen or leftover vegetables are good for this dish. Add salt and pepper. Taste and adjust seasoning. Blend well. Fold in egg whites which have been beaten until stiff but not dry. Turn into a well buttered casserole or baking dish. Set in a pan of hot but not boiling water. Bake at 300 degrees until set, about one hour. Serve at once. Serves 4.

### VEGETABLE STEW

1 lb. okra  
1 large eggplant, cut into cubes  
2½ cups canned or stewed fresh tomatoes  
¼ cup minced onions  
6 small potatoes, boiled in their jackets then peeled  
1 tsp. salt  
pepper to taste  
¼ tsp. basil  
Salt the cubes of eggplant and set aside while preparing the other ingredients. Before using, pour off excess moisture. Wash and slice okra. Brown onions until transparent in any suitable fat. Add sliced okra and saute about 5 minutes. Pour in stewed tomatoes, herbs and eggplant. Cover and simmer about 20 minutes or until eggplant is tender. Taste and adjust seasoning, adding sugar and lemon juice if desired. Serve with boiled potatoes which have been cut in quarters. Serves 6.

### VEGETABLE LOAF

2 tblsps. melted shortening  
1 cup chopped onion  
1 cup finely cut celery

### Israeli Envoy Kept From Russian Jews

LONDON—Israel's ambassador to Moscow has not, as yet, been allowed to contact Russian Jews, according to a London Times correspondent.

Despite the assurances given Israel that its diplomats would be allowed to visit Birobidjan, no permission for such a visit has as yet been given, says the correspondent.

### ACT CALLED UNFRIENDLY

JERUSALEM—Shlomo Kaddar, Israel charge d'affaires in Prague, has told Mme. Trude Sekaninova, Czechoslovakia's deputy foreign minister, that Israel regards the delivery of arms to Egypt as an unfriendly act.

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1 cup shredded raw carrots  
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1 cup bread crumbs  
1 tsp. salt  
¼ tsp. marjoram  
2 eggs  
1 cup light cream  
1½ cups tomato or mushroom sauce

ner be sure to include enough protein in the form of cheese, eggs or nuts and legumes.

Also, a fancier and richer than usual dessert will help balance the meal.

And don't forget to take the aesthetic into account. Contrast colors and textures, and watch the family delight in the picture foods can paint.

Cook onions in the melted fat until light brown, being careful not to scorch. Add vegetables, nuts, crumbs and seasoning. Stir so that all parts are browned slightly. Beat eggs and stir in cream. Combine gradually with the vegetable and nut mixture. Turn into a well greased loaf pan. Bake 40 minutes at 350 degrees or until browned. Turn out on a platter and serve with desired sauce. Very good with boiled rice for a different milchig meal. Serves 4.

### A Word To The Wives

Now is the time to make the best use of the fall vegetables and fruits.

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**WOMEN'S  
VIEWPOINT**

By HELEN COHEN

**Having Big Family  
Has Many Joys**



We may be out of step, around all have a fine time even if our neighborhood and among our acquaintances, with our seven children, but I've decided that even in this time and place the relative merits of a big family still depend on circumstances.

For instance, in our none-too-large kitchen, trying to seat all nine of us at once is an impossibility and could easily lead to such thoughts as "Wouldn't it be just right with only six?"; but let us move over into the spacious dining room and, my, what a goodly sight we make around the table. Why, with even one little Cohen missing, the table looks slightly forlorn.

And take clothes. The subject of shoes is a gloomy one to this mother. Always someone needs a new pair and, of course, shoes one doesn't hand down. But most of their other wearing apparel is an altogether different matter. Not only do I have the feeling that whatever purchases I do make can expect to see good wear and I will surely get my money's worth, but those relatives and friends who ask if we can use any of their youngsters outgrown clothing insist, and I rather agree with them, that I am the one who is doing the mitzva because children do outgrow nice things before they hardly have a chance to be worn. And it's a shame to see good clothes go to waste.

AND THERE are other things that "depend." When it comes to being helpful to others, I am rather tied down at home. Yet on the other hand when a mother in some emergency needs to leave her child somewhere, one more at our house hardly makes a dent and is certainly welcome. And while it is difficult to plan entertaining at home, when it comes to father and mother stepping out together, which of course we don't do often, we no longer have the feeling, as we did when we only had one or two, of walking out on a lonely child. What with three built-in baby sitters by now—Larry, 16, Teddy, 14, and Miriam, 13—the little ones have good care and

Or, going further, we don't expect to be invited out for meals as a family. After all there is a limit. It takes an exceptionally hardy soul, such as Mrs. Robert Aronson of Chicago must be, to consider such a step. Not only did she insist over our protestations that all the Cohens break bread in her home when we were up in the Windy City on a three-day jaunt this summer, but she actually sounded disappointed when she counted heads and found that one was missing. Our 10-year-old Debby was in Tampa for a visit with her grandma.

But if we don't expect invitations to dinner, we are happy to have company at our table. And to anyone who demurs that they hate to put us out the children can answer, "Mama has to cook a big meal anyway. What's a little more?"

AND BELIEVE ME, the payoff comes at Sabbath and holiday meals when our table really shines, and the greater the number about it has grown, the greater seems our joy in the occasion.

And again, a bunch of little ones are sure hard on a house. Especially windows. Fast as we fix 'em new ones get broken. But we defy any small family to have the fun we do when it comes to a picnic.

And, oh yes, I've found another place where the more the merrier. We took all seven to our Simhat Torah services. It was 13-month-old Hermine's first trip to the synagogue, but recalling the singing and marching around of previous years we decided she wouldn't spoil the proceedings if she were to act up. And along with her brothers and sisters (especially 5½-year-old Ben and going-on-4 Jennie who loved every minute), she had a dandy time. Even joined in the procession, merrily waving a flag.

So you see, all the advantages are not stacked against an outsize family.

**TEEN TALK**

**WHAT SHOULD BE YOUR RELATIONS  
WITH NON-JEWISH KIDS ABOUT YOU?**

By JUDY PALLER

Hi, Teens!

Flip off the disc jockey show for a minute and lend an ear while we talk over a subject that many of you have requested and written in about.

All teens sprout gray hairs once in a while worrying about dateless Saturday nights, getting the car from Dad, and bad grades. These are universal problems. But Jewish teens are confronted with an extra puzzle—their relationships with teens of other religions.

Except for the small percentage of us who attend Jewish parochial schools, most of us get the Three R's drummed into our heads by non-Jewish teachers in predominantly non-Jewish schools. We come in contact with them in classes, football games, school dances, and in our neighborhoods.



JUDY

Here's where the problems arise—how can we be friendly with the kids when we can't date them and don't belong to the same clubs? Where should we draw the line? They call us snobbish but don't ask us into their social clubs. Whose fault is it that we keep off to ourselves?

SCAN THESE samples from my mailbox... see what you think about these teens' dilemmas, and write us of the situation in your school.

"I'm really in an awful mess. At my grade school I was about the only Jewish girl and ran around with all Gentile kids. Now I'm a freshman in a high school where there are lots of Jewish teens, but they don't seem to want to be friendly because I won't give up my Gentile friends. Can't I have friends of both religions?"

"I wish you'd ask your readers what they think I should do."

Well, ma'am... your plight does sound puzzling... but I'll bet there are other teens who went through the same situation you are in. Maybe they'd let us know what the results were. How 'bout it, kids?

"I'm looking ahead to college now and wondering... You see, my parents were not born in the country, and when we moved to Indianapolis we lived away from most of the Jewish kids. So I found my own gang of fellows around the neighborhood. When they began dating, I dated Gentile girls, too."

WHEN I GOT into high school I thought things would be different, but the Jewish kids were so smug and stuck up, I didn't even WANT to be friends with them. My folks are pretty concerned about the situation. I wonder if anyone else has ever been in this predicament... and what happened."

"Dear Judy: I think we have a real sharp arrangement with the Gentile kids in our school."

The school is split about 50-50. We each have our own clubs, and we support each other's social affairs. There isn't much inter-dating at all. Pretty great, I'd say..."

And I'd say you're right. In our city the Jewish kids rarely go to non-Jewish clubs' dances, and at our own affairs we have only Jewish kids.

"Dear Judy: I think my situation is unique, but some of your readers might be interested in hearing about it."

"I live in a suburb about 30 minutes away from a big city. I attend a small high school where there are only a handful of Jewish students, yet I have many friends at school and am editor of the paper and secretary of my class."

"NATURALLY, MY school friends have parties and ask me to come, so I'm thrown in with Gentile boys. Several of them have given me a rush, but I haven't gone out with any of them."

"No, I'm not superhuman... the reason for my strong will power is this: Six afternoons a week I commute to the city to

a Hebrew college where I have a completely different circle of friends, boys and girls with real Jewish backgrounds and interests. So most of my socializing centers around the college. At the Hebrew college camp this summer I went with a fellow from the city, and now the kids drive out to see me, or call all the time... so I don't feel isolated."

"I'm really glad for this experience in getting along with kids of all religions... If there were just three gorgeous Jewish guys living out here in my community I think everything would be perfect."

What's your reaction to these letters? For the price of a 3 cent stamp you, too, can have your opinions viewed by teens all over the country.

Send your letters to Judy, in care of The National Jewish Post, 5023 N. Pennsylvania, Indianapolis, Ind.

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## DEATHS

## Mrs. Esther Schiff, 81

CINCINNATI — Mrs. Esther Weger Schiff, 81, wife of Rabbi Marcus Schiff and mother of Dr. Leon Schiff, professor of clinical medicine at Cincinnati university, died Oct. 6. Mrs. Schiff was the daughter of the late Rabbi Gerson Weger of Latvia.

## Samuel Stall, 83

WINNIPEG, Man. — Samuel Stall, 83, one of the original members of the Rosh Pina synagogue and Congregation Chevra Mishnayes here, died Oct. 5. Mr. Stall was a Zionist organization member and talmud torah supporter. A resident of Winnipeg since 1915, he and his eldest son co-founded S. Stall and Son Ltd., one of Canada's leading apparel manufacturing concerns, in 1922.

## Alex Van Straaten, 71

MIAMI BEACH — Alex Van Straaten, 71, founder of the Miami Beach Zionist district, which, under his leadership, became the largest Zionist organization in the South, died Oct. 8. Mr. Straaten was the founder and first president of Temple Judea in Philadelphia, a founder of Mt. Sinai hospital here, and past president of the Northern Liberty hospital in Philadel-

phia. He was also an honorary president of the Zionist Organization of America.

## Mrs. Anne Lyon, 58

WORCESTER, Mass. — Mrs. Anne Lyon, 58, an executive member of Beth Israel synagogue and the Worcester Hadasah chapter, died Oct. 1. Mrs. Lyon was a life member of the Jewish Home for the Aged ladies auxiliary and a life member of the Brandeis university national women's committee.

## Rabbi Eliezer Lerner

NEW YORK — Rabbi Eliezer Lerner, 56, director of the Keren Kayemeth Le Israel religious department, died Oct. 13 at his desk in the Jewish National Fund building. As a young man, Rabbi Lerner was a halutz in Palestine. He came to the United States in 1928 and obtained the position he held at the time of death in 1935. Death was due to a heart attack.

## Dr. Leon Reznick, 30

DORCHESTER, Mass. (JP) — Dr. Leon Reznick, a Boston dermatologist who was to have taken over a new post at the Children's Medical center in January, died Oct. 15 at Massachusetts General hospital. Dr. Reznick served internships at Peter Bent Brigham and Massachusetts General hospitals and later on both institutions' staffs.

## BOOKS

## 'THE CHANGELING' MERITS APPROVAL BUT SEEMS SOMEWHAT OVER-FORCED

By MEYER LEVIN

THE CHANGELING, by Jo Sinclair. McGraw-Hill. \$3.75.

Intellectually, one has to approve of this novel. It says everything one feels should be said, and it does so with skill. Taking a typical street of two-family houses in a deteriorating neighborhood of any city, it shows an encroachment of Negroes, and the reactions of fear and hatred, and the more healthy reactions of the few who see that the street's prejudice is only a repetition of the prejudices that the inhabitants — Jews and Italians — have themselves experienced.

Intelligently, the novelist even goes on to use the awakening clarity, in a few of the characters, to bring them to degrees of self-insight,



LEVIN

ents.

THE PLAN is all there. The central character is a sensitive, teen-age girl, Judy Vincent, a bit of a tomboy who has been the leader of a potato-roasting gang that has a little clubhouse in the gully at the end of the street. Judy's sister is married to an Irishman, and has been banned from the family, her

father and mother even refusing to see their grandchild.

In another house lives one of the solid men of the neighborhood, Mr. Miller, owner of three pawnshops, founder of the temple. A third house is occupied by the Goldens, among them an idiot daughter, and a poetic invalid son, Jules, who has given Judy Vincent the name of "the changeling." Then there is the family of young Dave, who helps his mother and father in their chicken store.

Dave is a rival for Judy's leadership of their little gang. In a powerful opening scene, the best scene in the novel, he gets the boys to dethrone Judy by pulling off her clothes to remind her she is only a girl.

THEN, FRIGHTENED, the boys leave, and out of the shadows a friend appears for Judy — a Negro girl, Clara, who has been watching the doings. The poetic Jules is delighted,

uplifted to find that his little changeling has the purity of soul to make such a friendship, even while the entire street trembles, trying to resist the Negro invasion. For there are three empty flats on the street, and day after day, Negroes come, trying to rent the flats. Already, many Jews have moved from the neighborhood to "the heights," and Mr. Miller's temple is faced with dissolution, unless the congregation also moves.

Tension increases, Santini, the young daughter of the Italian, is believed to have been seen making love in the clubhouse with a Negro. In reaction, a man of her family beats up a Negro who comes asking to look at the empty flat. Judy and her erstwhile club rival, Dave, help the beaten Negro to his feet, and find communion with each other.

MEANWHILE, Judy's parents have been thinking of setting an insurance fire to their house. She prevents the fire, and takes Dave to meet her friend Clara, in the house of her sister who married a Catholic.

It is all so neat. In a way, "The Changeling" reminds one of 'agit-prop techniques. The characters never get out of hand.

Not long ago, a novel of similar background appeared, "The Prospect Before Us" — I believe Herbert Gold's book even dealt with the same city, Cleveland. There, too, a Jewish landlord faced a Negro influx, and plotted an insurance fire. But Gold's characters made no poetic speeches.

JO SINCLAIR is of course remembered for a Harper's Prize novel, "The Wasteland," about a psychoanalysis of Jewish self-hatred. Flawed as it was, "The Wasteland" had characters imbued with life. "The Changeling" seems posed. And the writing seems effortful, at times jarring one with phrases like "warmth trickled through his bleakness."

Also, the dates somehow don't fit. It sounds like a novel of the Thirties, arbitrarily set in the Fifties, for the immigrant attitudes are a generation behind the dates. It's a commendable effort, but forced.

Interestingly, an adaptation of the story has won second place in a television play contest on civil liberty themes, sponsored by the Ford Foundation's Fund for the Republic.

## Ex-S.S. Man Gets Life Imprisonment

LONDON — A former S.S. commandant of a Nazi forced labor camp for Galician Jews at Hlubotek, near Tarnopol, has been sentenced to life imprisonment by an Oldenburg court for the murder of two camp inmates, the manslaughter of two others and for attempted murder.

Ernst Pramor, the ex-commandant, was accused of murdering at least 184 Galician Jews and maltreating other prisoners. The Jewish Chronicle of London reported. He established the camp in 1942. During the trial, he said that 40 per cent of the inmates died from spotted fever in 18 months.

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## IN NEW YORK

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## COMING EVENTS

Wednesday, Oct. 26 - 30. Five-day series of national conferences of the Jewish Welfare Board. Held at the Jewish Welfare Board Headquarters, Hotel Roosevelt, and at the 92d St. YMHA.

Sunday, Oct. 30. Yeshiva University Testimonial Dinner, honoring Jack Hartblay. Proceeds for establishment of

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Tuesday, Nov. 1. Biennial convention of the Reconstructionist Foundation. Held at 15 W. 86th st. 10 a. m.

Wednesday, Nov. 2-6. 35th Convention of the Mizrahi Organization of America. Held at Atlantic City, N. J.

Sunday, Nov. 6. Annual Charter Day Dinner of Yeshiva University, celebrating 10th anniversary. Hotel Sheraton-Astor.

## THEATRE AND MUSIC

Sunday, Oct. 23. The Saldenberg Little Symphony, with Jennie Tourel, guest artist. YMHA, Lexington Ave. at 92d st. at 8:40 p. m.

Thursday, Oct. 27. The World of Sholom Aleichem, a dramatization in English of "Bonche Schweig," "The High School" and "Tale of Chelm." Jewish Omnibus Series. YMHA Lexington Ave. at 92d st. 8:40 p. m.

"The Shepherd King," starring Maurice Schwartz. In Yiddish. National Theatre. 8:40 p. m. Matinees Wednesdays and Saturdays.

"The Farblongjete Honeymoon," starring Molly Picon. In Yiddish. Palace Theatre. East New York ave. and Strauss st. Brooklyn. 8:30 p. m.

Congregation B'Nai Jeshurun 88th St., West of Broadway DR. ISRAEL GOLDSTEIN, Rabbi WILLIAM BERKOWITZ, Associate Rabbi ROBERT H. SEGAL, Cantor Saturday, Oct. 15, 11 A.M. Rabbi William Berkowitz will preach on "The Unfinished Symphony"

"The Diary of Anne Frank," starring Joseph Schildkraut. Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

## National Organizations

American Jewish Congress, 15 E. 84th Street.

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.

Farband Labor Zionist Order, 45 E. 17th St., N. Y. 4, OR 3-6500.

Histadrut Ivrit, 165 West 46th St., PL 7-0920.

Jewish National Fund, 42 East 60th St., New York 21, VA 6-3786.

Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.

National Community Relations Advisory Council, 9 E. 38th. MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave., RE 7-8200.

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the animals. Good for the non-  
reader as well as for the "five  
up."

A deluge of books and gadgets  
has again descended from Ktav.  
We may record in this flood:  
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(\$1.10), carried by a string, with  
four crayons and eight books to  
color, covering the Sabbath, the  
holidays, and Israel; two more  
coloring books, beautifully done,  
"My Dreidle" and "Shabbos  
Fun," with pleasant captions  
and illustrated by Joseph Bloch  
(\$0.50 each); a "Reversible Hap-  
py Chanukah Sign" (\$0.60), with  
strung red and blue letters and  
extra thread, all in an envelope;  
another envelope with a "Meno-  
rah-Magen David Sign" (\$0.50);  
still another, with a "Dreidle  
Consequences" game; "Eppes  
Essen" paper napkins (\$0.29);  
"Mazel Tov" wrapping paper  
(\$0.20); crinkly Chanukah wrap-  
ping paper, (\$0.20); and a crin-  
kly Chanukah wrapping roll.  
The idea, obviously, is to use the  
paper for gift-wrapping other  
Ktav products. But payment  
should not be attempted with  
the 46 bills of "Chanukah Gelt"  
(\$0.19), produced by the same  
firm.

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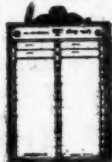
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## THE EDITOR'S CHAIR

**IT HAPPENED** to be in St. Louis just a few days ago, and when the taxi driver taking me to the hotel turned into a side street to evade a traffic tieup, I learned that something called the Veiled Prophet's Ball was taking place.

I may have had a passing thought about the prominent Jewish families perhaps dancing at the affair, but that's about all the attention I paid to it.

The next day, the papers were full of reports of the affair. Who was selected queen, what she wore, photographs of her and her attendants, and so forth. I read the names carefully. Not even a Jewish sounding one, much less one that I could definitely recognize as Jewish.

**THAT NIGHT** there was to be a big parade through the city streets, with floats, etc., provided the drizzle let up, but I took the 1 o'clock train for Indianapolis, and it wasn't until I read Rabbi Ferdinand Isserman's comments in our Missouri edition that I thought about the affair again.

Yes—no Jewish girl has ever been the queen or a maid. The same was true about Catholics.

Rabbi Isserman said he wasn't happy about the exclusion of the young people because of their religious affiliation from any groups.

"... I have tried to make some inquiries as to the personnel of those who make the selections. I ran up against a blank wall. People to whom I talked, who I thought were on the inside, told me that the selections for the Veiled Prophet Ball operate in secret. The best-kept secret in St. Louis."

**RABBI ISSERMAN** closed with the statement that the American Jewish Committee's John Slawson was waging war against this kind of prejudice, and voiced the hope that he would succeed in his venture.

I believe that something more can be said. It's my opinion that the Veiled Prophet Ball is no longer a private social affair, but a community one. The police, the city, the newspapers, the radio and TV were all cooperating to develop this annual extravaganza into a city-wide, and even nation-wide occasion, and this no longer is a private matter.

I would like to see some of our St. Louis readers send Rab-

**IN THIS ISSUE** we're beginning the serialization of an original novel written by an Israeli about Israel. This is a new venture on our part. I think you'll enjoy the novel, and I hope we'll be able to bring you other fiction just as engrossing and entertaining.

Some years back we ran Ben Hecht's "A Guide to the Bedevilled" and got a fine reaction. This was in the days of the Mandate, and Hecht's fighting sentences made stirring reading.

In Orah Reeb's novel, "Spring of Life," you'll have a more accurate picture of kibbutz life in Israel than you've had heretofore. This novel is practically unexpurgated, although Mr. Vass tells me that he deleted a few words here and there, in view of the fact that The Post is a family paper.

**I DIFFERED** with him, but bowed to his judgment. There's no question but that this is a family paper—in fact it is used by teenagers in religious schools throughout the United States. But I've never let that deter us from publishing the news straight, even though some of it was shocking.

Yet I do realize that there are limitations to everything and perhaps Mr. Vass is right, and I'm wrong. But don't jump on us if you feel that the picture of life in a kibbutz shows lax sex morals, I differ. I will fight you to the last on this. In fact, it seems to me that there is a higher sex morality shown in this novel than exists in many communities in the United States that pride themselves on high standards. It is more open and perhaps less inhibited, but it seemed to me as I read the novel that family life was as strong if not stronger in the kibbutz than in most places, and that devotion to ideals, not only of sexual purity, were more strongly held in the kibbutz than elsewhere.

**STATEMENT REQUIRED BY THE ACT OF AUG. 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, section 233) SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF The National Jewish Post published weekly at Indianapolis, Indiana, for October 1, 1955:**

1. The names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Gabriel M. Cohen, 6140 Kingsley Drive; Managing Editor, George Vass, 1215 W. 36th St.

2. The owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.) The National Jewish Post, Inc., 546 S. Meridian St., Gabriel M. Cohen, 6140 Kingsley Drive; Sam Rothberg, Grandview Dr., Peoria, Ill.; Madelyn Venezky, 529 1st National Bank Building, Peoria, Ill.; Henry Feferman, 1910 E. Bader, South Bend, Ind.

3. The known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner.

5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semi-weekly, and tri-weekly newspapers only.) 15,620.

(Signature of publisher) GABRIEL M. COHEN. Sworn to and subscribed before me this 3d day of October, 1955 — Edith Bellack. (My commission expires May 17, 1957.)

## A STEP BACKWARD

The appointment by the Anti-Defamation League of B'nai B'rith of a director for its Indiana region fulfills a prediction made to this writer several years ago.

At that time, the newly appointed director of the Indiana Jewish Community Relations Council made the prediction that the ADL would do in Indiana what it had just done in Texas.

The announcement this week proves the sagacity of Maury Mezoff. Mezoff had just come to Indiana from Texas to accept a position here similar to the position he held in that state until the ADL withdrew its subvention to Texas' area-wide Jewish community relations council.

Since then the ADL has opened an office of its own in Texas, despite the fact that at the time it withdrew its subvention, the reason given was one of economy.

That was the same reason given in Indiana.

The difference between an ADL region and a Jewish community relations advisory council is clear cut. In the one case it is an adjunct of only one of the major Jewish organizations in the civic protective field and has no direct responsibility to the communities it serves.

In the case of the Jewish community relations councils, these are city-wide or state-wide groups with direct responsibilities to the communities served.

The thinking of the ADL is clear enough to all by now. As long as they are spending money in an area, why shouldn't they get the credit for the work and why shouldn't it be under their direction?

The error in this kind of approach is that the money the ADL gets comes from the Joint Defense Appeal, and this money comes from the communities and individuals at large, although it is raised through the ADL and its partner in the JDA, the American Jewish Committee.

It is clear to this paper that this is moving the clock backward, and the B'nai B'rith must bear the responsibility for it.

So much fine work has been done by the B'nai B'rith in recent years, that it is not easy to censure the organization for this "divine right of kings" attitude.

But if the organization wants credit for the many fine achievements, it must also take the blame for this the-communities-be-damned action.

The Indiana Jewish Community Relations Council was practically wrecked by the action of the B'nai B'rith and the American Jewish Committee in withdrawing their annual subvention. But if the ADL's funds were exhausted, who could blame them?

There is no sense to what the B'nai B'rith has done.

But there is a lesson. The B'nai B'rith feels that it is more important than the community it elects to serve.

## LET'S NOT TAKE MONTOR LIGHTLY

One may or may not approve of the announcement of Henry Montor about the objectives of his Friends of Israel organization, but there is certainly much about what he says (JP, Oct 14, 1955), that warrants discussion.

In brief Montor believes that there is little difference between United States Zionists and non-Zionists today, and that most American Jews prefer to work for Israel without any political connotation to that activity.

Those who know Montor's background of achievement for Israel, will not doubt his ability to organize and develop the Friends of Israel into a large and powerful group.

But this does not mean that the day of the Zionist organizations has passed, even though that is the natural inference that one would draw from Montor's program, although he is careful not to say so.

If there is room and need for such an organization as Friends of Israel, there is also room and need for the dedicated Zionists, politically-minded as they are, who have led the victorious fight to spread Zionism's tenets throughout the United States Jewish community.

Knowing the structure of the national Jewish community as it is, Montor must hesitate to embark on forming a new organization. This is no easy job, and there may be considerable difficulty in convincing Jews that now is the time to join this new body. Almost all American Jewish organizations are solidly Zionist today. In fact, only one is non-Zionist to all practical purposes, the American Jewish Committee—and even that non-Zionism has a Zionist cast.

In view of Montor's stormy and productive career, no one will take his words and his actions lightly. Who knows, he may be the architect of the future, just as he has been to a considerable extent the architect of the past.

After all else is said, it will certainly make American Jewish life more interesting.

## THE BEAR SHIVERS?

Here's the headline of the month. It's from The B'nai B'rith Messenger, of Los Angeles: "SHARETT WARNS SOVIET ENVOY"

protest of this rabbi that Reform is not entitled "to interfere with our life here and disintegrate our people because they support the state of Israel" should be labeled for the silly utterance it is, not by Reform Jews, but by members of the Sephardic rabbinate here. Men like Dr. David de Sola Pool know what stalwarts of defense and then of support men like Stephen Wise, Abba Hillel Silver, and James G. Heller have been and are. They also know how much of the money raised by the UJA here comes from the work of such men as Warburg, Rosenwald, and Jonah B. Wise.

Moreover, in Israel today no more than 10 to 15 per cent are synagog-minded. Yet, there have been no Reform congregations there (except the few mentioned above).

Who caused this religious disintegration?

It might not be amiss for Rabbi Itzhak Nissim and his colleagues to remember what the Ninth Commandment is. Rabbi WILLIAM ROSENBLUM Temple Israel of the City of New York.

THE POST is used for current events in hundreds of religious schools throughout the U. S.

## FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed stamped envelope.

## RABBI NISSIM, REMEMBER THE 9TH COMMANDMENT

● Editor, Jewish Post:

I do not write many letters to the editor, but I cannot refrain from commenting on the "First Reform Services Held During Holy Days In Israel" in your Sept. 30 issue.

First, it was my impression that two or three liberal congregations were in existence when Palestine became Israel but that they disintegrated because the rabbinate there refused to recognize the spiritual leaders of the groups as rabbis entitled to perform the usual duties of that office. Therefore, the services held this year were not the first, though they were undoubtedly the first to be attempted after the attitude which caused the former congregations to disappear.

Second, the statement of the chief Sephardi rabbi of the community that the Reform movement is not a religion, that it is more dangerous to Judaism than laity (what does this mean?) and that "it has resulted in assimilation and disintegration in the Diaspora" is one that the supporters of Israel in this country ought to disown and controvert with passionate emphasis. A Judaism which has grown to nearly a million adherents and whose rabbis and lay leaders are among those who provided and continue to provide the material sinews for Israel's strength does not deserve that canards against it should be allowed to spread merely because they are mouthed by a religious personage.

The ridiculous and frenzied



## FREEDOM OF THE PRESS

## KOL'S POINTS DON'T SCORE AGAINST ELMALEH'S VIEWS

● Editor, Jewish Post:

The letter of Moshe Kol, a member of the executive of the Jewish Agency, in your Sept. 16 issue, makes most unpleasant reading. His attacks of a personal character against Isaac Elmaleh, a distinguished leader of Moroccan Jewry, are most regrettable. They add nothing to his cause. They do not diminish in the slightest the clear charges made by Elmaleh (JP, July 15, '55).

Even in the same issue of your paper you have a report of Rabbi S. B. Kowalsky of the Hapoel Hamizrachi of America, as follows:

"A particularly flagrant breach of religious freedom was being carried out in the field of education. The children of Moroccan immigrants are being forced to attend government secular schools rather than religious schools."

In Hazofe of Sivan 24 (June 14) Dr. J. Burg, leader of Hapoel Hamizrachi and then minister of communications in the Israel government, wrote "what is happening now in Lachish and elsewhere, where children are prevented by force from registering in religious schools—is but another of the many cruel campaigns to control the soul of the generation, and especially

of the loyal and trusting Jewish communities, whom they are planning to wean from their devotion to religion."

The unfortunate Jews of Morocco are faced with two dreadful alternatives—the possibility of physical onslaught in Morocco or spiritual onslaught in Israel. Elmaleh, in his July 15 letter, specifically stated that "Moshe Kol . . . entered into a written agreement with Chief Rabbi Toledano of Meknes that all our children would go to religious settlements." The Rabbi of Meknes sent 400 children to Israel, of which only 64 were sent to religious places, and the remainder to Mapai.

"Does Kol wish for further evidence? Has he read the charge in Yediot Achronot of Sivan 8 (May 30)? "This scandal is the greatest in the history of the new gathering. Officials tested the religiosity of the immigrants and disbelieved their claims that they were Orthodox. They protested that they would not go to schmad."

These newspapers are by no means extremist. The cabinet minister, Dr. Burg, is at least as responsible in his charges as Kol is in his losing battle. For, indeed, if Kol and his colleagues should gain this battle and crush a thousand years of intense Jew-

## Gains Good Will Through Project

● Editor, Jewish Post:

I think your readers would like to know about a public relations feat which I started recently.

I decided to send Jewish holiday greetings to non-Jewish dignitaries, such as senators, congressmen, and governors, who have shown their spirit of goodwill by words or actions.

The replies I received from most of them have been extremely warm and sincere.

It would be a fine idea for those who are interested in following up this project to contact me for information. My address is 7622 N. Eastlake, Chicago 26, Ill.

MRS. ALFRED LOEWENTHAL  
Chicago

ish life in Morocco, then it will be a sorry day for the Jewish people.

The time has come when a public impartial inquiry shall take place. American Jews supply the majority of the funds for the immigration from Morocco. They have the right to know what is being done in their name and with their money.

Whether, in view of the amazing manner in which Kol writes, he should continue to be in charge of Youth Aliyah in Israel, is also a matter which requires consideration.

S. GOODMAN

London

## DANCE IN STREETS

JERUSALEM—Tens of thousands of Jews danced in the streets of Jerusalem, Tel Aviv, and Haifa on Simhat Torah.

## ATTACK ON REFORM SEEN AS IGNORANT, FALLACIOUS

● Editor, Jewish Post:

Aside from the chidings of Noel Markridge's attack on the possibilities of a Reform Jewish movement in Israel (JP, Oct. 7, '55), one is dismayed by the incomprehensibility and illogicality of his arguments.

The genetic fallacy which leads this worthy defender to argue the "Germanization" of Reform Judaism is as specious as his assertions concerning democracy and law.

Markridge righteously refers to "constitutional measures" and "persuading a majority" to achieve proper and legal changes within Judaism. As his counterpoint to a shaky logic, he poses the "primitive anarchy" of Reform.

What abysmal ignorance of the history of Zionism can lead him to the conclusion that Zion was to be established for the Orthodox worship of the Lord "unsullied by an alien environment?" One look at Judaism as it is presently practiced by a decreasing minority of Jews in Israel today readily refutes such nonsensical generalizations concerning a pristine Judaism.

Strange to say, in respect to the "Germanization" of Judaism, just a few months ago a young Israeli student remarked during a discussion concerning the possibility of a renaissance of Judaism in Israel, "I refuse to be bound by the accumulated baggage of a galut Judaism—and that is all I see in Israel today."

Reform Judaism in Israel will certainly not represent an "Amer-

icanization" of Judaism there. It is the hope that intelligent and religious young Jewish men and women in Israel will develop an indigenous and vital Judaism free to seek its variant forms and yet stemming from the wellsprings of Torah.

The rabidity of Markridge's offensive is distinguished either by his ignorance or purposeful distortions of Jewish history and Jewish life today.

RABBI MARTIN FREEDMAN  
Temple Beth El  
Elizabeth, N.J.

## Reader's Letter Called Stupid

● Editor, JEWISH POST:

Rachel Welch calls herself an experimental scientist (JP, June 3, '55) but she hasn't learned the ABC of thinking. Of all the nonsense ever produced in readers' letters, this one tops it for frustrated venom and sheer stupidity. To claim God as the executing assassin on behalf of this woman's political views is the most obscene blasphemy I have ever heard uttered.

If you have to print letters, can't you stop at least at vulgar junk of this sort?

DR. NAHUM GIDAL  
Mt. Vernon, N.Y.

## KNESSET TREATS FINN

JERUSALEM—Speaker of the Finnish parliament Karl August Fagerholm visited Israel early this month as a guest of the Knesset.

## AGGRESSIVENESS BIG NEED ON PART OF HILLEL GROUPS

● Editor, Jewish Post:

I want to commend John J. Hausman for his perfect analysis of the gentile, versus Jewish, fraternities and sororities all too often chosen by Jewish students. Fortunately, the Hillel foundations help keep the number down.

It is the snobbish parents who are responsible for the side-tracking of their grown-up sons and daughters. If they would indoctrinate their growing children with the beauty of our Jewish faith, they would later have reason to be proud of them.

Granted that observance of traditions are not always feasible away from home, but even the lack of observance should not be a factor in their staunch adherence to Judaism.

I certainly do not want to find any fault with any Hillel foundation, but I would like to suggest that if they emulated the aggressiveness of the foundations of other faiths on the campuses, it might be a factor in more interest being taken by the Jewish students, and no hankering arising for gentile association.

I cannot list the endeavors of the Christian foundations, but every Jewish student knows they are always at it and they get results. I, too, know, for I attended a YMCA dance, dated a Christian who was a Sunday school teacher, and the most liked student on the campus.

But about this time, I got active in helping to form a Jewish group, sponsored by a townsman, Isaac Kuhn, who in turn was urged on by a Christian professor of biblical history, Prof. Chauncy Baldwin. Out of their efforts emerged the first Hillel foundation, more than 40 years ago.

I do not mean to brag that I could have later married this fine Christian student, son of a minister, but I certainly would not have married then one of the country's best Jewish scholars, a staunch Jew, who recently passed away. Had I not written "Jewish Indifference and Christian Endeavor" he might never have proposed to me.

Parents, awake. It is not too late.  
MRS. CHARLES NEWBERGER  
Chicago

## CLASSIFIED ADS

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Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," THE NATIONAL JEWISH POST, Box 1633 Indianapolis 6, Indiana.

For Sale — — — — — 2  
Wanted — — — — — 3  
Business Opportunities — — — — — 4  
Miscellaneous — — — — — 6  
Personals — — — — — 8  
Positions Wanted — — — — — 9  
Positions Open — — — — — 10  
Services — — — — — 11

\*All announcements, including Bar and Bat Mitzvas Births, Cards of Thanks, Confirmations, Death Notices, and in Memoriams are payable in advance at the rate of 10 cents per word.

## Miscellaneous 6

## Is Your Organization Getting Enough Publicity?

Experienced publicity man will set up publicity in your synagogue, temple or organization and work with your chairman for maximum results. Nominal fee. Dept. 2062, P.O.B. 1633, Indianapolis 6, Indiana.

## Personals 8

Personals will be printed under this heading each week. Cost is 10 cents a word, payable in advance. Those less than 25 words are payable at the minimum price of \$2.50. Extravagant words and phrases will be deleted.

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## Positions Wanted 9 Positions Open 10

## Cantor-Teacher

Experienced cantor, teacher, shochet, choir leader, baal korea, baal tokea and music director, with many years' experience in Orthodox and Conservative congregations, seeks to change present position. Will be available immediately after High Holy Days. Excellent references available. For details, write to Dept. 2065, P.O.B. 1633, Indianapolis 6, Indiana.

## Cantor-Teacher

Marriage performer, cantor, Hebrew teacher, baal karia, holding position in Conservative congregation of 800 members for seven years, seeks position in Midwest or West. References available. Dept. 2068, P.O.B. 1633, Indianapolis 6, Indiana.

## Rabbi-Cantor-Teacher

Rabbi-cantor-teacher, also baal kore and shochet, with many years of experience, is due to unforeseen circumstances, still available to accept a position. Excellent references. For information, write Dept. 2074, P.O.B. 1633, Indianapolis 6, Indiana.

## Rabbi

Ordained, college graduate, excellent speaker, efficient organizer is interested in a congregation offering broad activities in the rabbinical and congregational field. Dept. 2073, P.O.B. 1633, Indianapolis 6, Indiana.

## Conservative Rabbi

Conservative rabbi, 35, married, congenial personality, dynamic and energetic, forceful speaker, would like change of position. Excellent opportunity for progressive or liberal congregation. Holds B.A. and Ph.D. degrees. Ten years' experience with thorough knowledge of synagogue and religious school leadership. Please give details in first reply. Dept. 2076, P.O.B. 1633, Indianapolis 6, Indiana.

## Young Rabbi

Young married rabbi, Yeshiva university graduate, pleasant personality, good public relations man, experienced Hebrew and Sunday school teacher and organizer for young and old, seeks to change present position for a modern Orthodox or Conservative congregation. Dept. 2077, P.O.B. 1633, Indianapolis 6, Indiana.

## Positions Open 10

## WANTED

Young man to work in Hebrew book store, full-time, shomer shabbos, knowledge of English. Dept. CH-100, P.O.B. 1633, Indianapolis 6, Indiana.

## Education Director

Director for religious education, activities and administration of medium-size Midwestern Reform congregation. Write, state qualifications, training and salary expected. Dept. 2069, P.O.B. 1633, Indianapolis 6, Ind.

## Rabbi Wanted

Inspiring leader, to serve part time. Conservative congregation, New York suburb. Residence provided. Replies confidential. Dept. 2075, P.O.B. 1633, Indianapolis 6, Ind.

## Rabbi

Wanted for Southern congregation; Rabbi for Conservative congregation, 500 miles from New York city, married, in early thirties, must teach Hebrew and Sunday school, 85 families. Position presents challenge and opportunity to inspiring leader. Reply stating experience, capabilities, educational and personal background, and enclose recent photograph of yourself. Dept. 2072, P.O.B. 1633, Indianapolis 6, Indiana.

## Young Rabbi

Wanted: Young rabbi, one who understands PRESENT DAY requirements of Conservative congregation. Should have an understanding of public relations, be able to give positive, well-directed leadership and have the ability to organize and teach Sunday and Hebrew schools. Ability to serve as cantor also desired. Small community, West Coast city. Dept. 2070, P.O.B. 1633, Indianapolis 6, Indiana.

## Administrative

Year-round administrative position in large Midwestern city with organizational camp. Qualifications: Previous supervisory camping experience. In reply, please state age, education, experience and when available. Dept. 2078, P.O.B. 1633, Indianapolis 6, Indiana.

## Cantor-Torah Reader

Cantor-torah reader and administrative assistant desired by young Conservative congregation in Washington, D. C. Submit full details, including experience, minimum annual salary and availability. Contact Chairman Cantor Selection Committee, Share Tefila Congregation, 405 Riggs Road, Northeast, Washington 11, D. C.

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## NAMES IN THE NEWS

COUPLE DANCING ALONG  
IN NEW-FOUND YOUTH

"We're nothing but amateurs," they say, but in the 4½ years since they had their first dancing lesson, Mr. and Mrs. Benny Goldfarb, of Miami Beach, have won 63 trophies, dozens of bottles of champagne and two medals such as are usually given only to dance instructors. Not bad for a 69 and 63-year-old couple. Benny is a housepainter by day. Rose attends to her household duties. But in the evenings they go out dancing. Ponce de Leon didn't find what he was looking for in Florida but Benny discovered you can find it anywhere. "If you dance," he says, "you can't feel old." Maybe he should have said, if you dance, you can't be old.

## Names In Review

The new Midwest director of Hapoel Hamizrachi of America is Rabbi Lipman Z. Rabinowitz, who was installed Oct. 18. . . . Rabbi Moses Burak, spiritual leader of Congregation B'nai Israel of Logan, has been elected president of the Philadelphia Council of Hapoel Hamizrachi. . . . Rabbi Jacob Freedman, of Springfield, Mass., has accepted a call from Congregation Beth Israel to become spiritual leader of the Vancouver, B.C., Conservative synagogue. . . . Rabbi Aaron Blumenthal, spiritual leader of Temple Emanuel, Mt. Vernon, N.Y., has been designated by the Commission on Jewish Chaplaincy of the National Jewish Welfare Board to conduct a religious retreat for Jewish chaplains in the Far East to be held Nov. 7-11, at the Retreat House, Oiso, Japan.

Beth El congregation, Akron, O., was scheduled to install Rabbi Norman R. Shapiro at a banquet in his honor set for Oct. 23. . . . Dr. Burton E. Levinson, formerly of Temple Sinai, Pittsburgh, has taken the pulpit of Shaare Emeth congregation,

Sharett Postpones  
Visit to U. S.

NEW YORK (JP)—The proposed trip of Premier Moshe Sharett of Israel has been postponed due to the attack of vertigo suffered last week by Premier-designate David Ben-Gurion.

It is understood that Sharett will arrive in this country in late November or early December.

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St. Louis. . . . Beth Jacob congregation, Miami Beach, will honor as its man of the year at the forthcoming annual banquet its new spiritual leader, Dr. Theodore R. McKeldin of Maryland. . . . Gov. Gov. Theodore R. McKeldin of Maryland will be the 1955 recipient of the Annual America-Israel Friendship Award given to "that American, not of the Jewish faith, who has contributed most fully to the fostering of friendship between the people of the United States and the people of Israel" at the annual convention of Mizrahi women.

The B'nai B'rith President's medal will be awarded Nov. 8 to Simon E. Sobeloff, solicitor general of the United States, at a dinner to be held in Washington. . . . Theodore Racoon, New York veteran Zionist and industrialist, has been named national ZOA chairman for the UJA. . . . The New England region of the United Synagogue of America has appointed Abraham Yanozer as director of youth activities for the region. . . . Dr. Emil Lehman has been named assistant national director of the American Association for Jewish Education.

Zionists To Meet  
On Arms Crisis  
In Middle East

NEW YORK (JP) — Harry Torczyner, chairman of the Zionist Organization of America Commission on Israel and the Middle East, has announced a special political action meeting on the Egyptian arms crisis.

Torczyner also called on Zionists in the home states of the four U.S. senators who contributed to the Egyptian arms fund (see story in this issue) to check the accuracy of the report.

If the report were true, the Zionists were urged by Torczyner to impress the senators with the gravity of the situation if their acts were interpreted as U.S. sanction to Egypt's purchase of arms from Czechoslovakia as well as their possible use against Israel.

Prof. Wischnitzer,  
Historian Dies

TEL AVIV — Prof. Mark Wischnitzer, 73, of Yeshiva university, who came to Israel four months ago to participate in planning and editing a history of Jews in Russia, died Oct. 16.

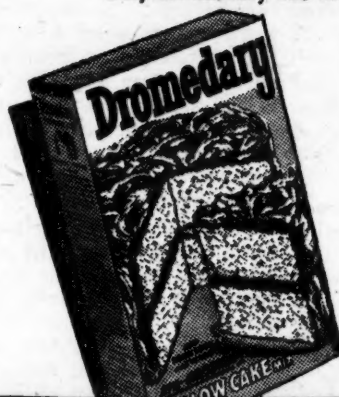
Dr. Wischnitzer was a member of the board of directors of the American O.R.T. federation and chairman of the Union of Russian Jews in New York.

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